UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

VOLUME XLIX

OCTOBER, 1937 - JULY, 1938

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UNION THEOLOGICAL SEMINARY

RICHMOND, VIRGINIA

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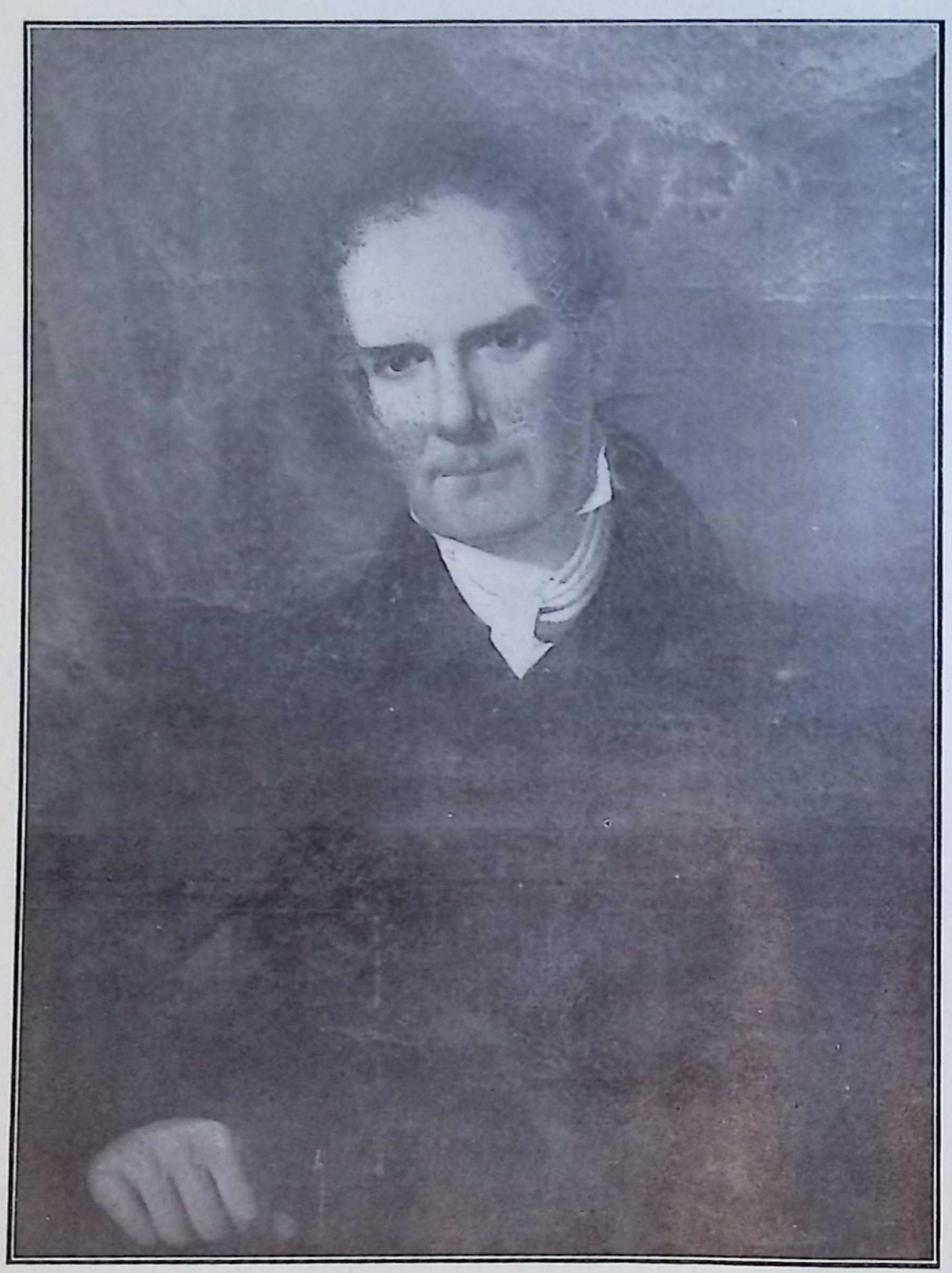

Rev. Prof. John Holt Rice

UNION SEMINARY REVIEW

Vol. XLIX. OCTOBER, 1937. No. 1.

THE 125TH ANNIVERSARY OF UNION THEOLOGICAL SEMINARY.

HISTORICAL ADDRESS DELIVERED AT THE OPENING OF THE SEMINARY ON WEDNESDAY, SEPTEMBER 15TH, 1937

BY THE REV. BENJAMIN RICE LACY, JR., D. D., LL. D.,
President of Union Theological Seminary, Richmond, Virginia.

I. THE FOUNDING OF THE SEMINARY.

The Synod of Virginia on October 24th, 1812, "unanimously resolved on the establishment of a theological seminary and unanimously concurred in the appointing of Dr. Hoge as their professor." This we take as the formal beginning of Union Theological Seminary, although Dr. Hoge had already been teaching theology at Hampden-Sydney for five years in connection with his duty as President of the College. He had written in 1810, "It was chiefly from a regard to a theological seminary lately established at this place that I was induced to accept the Presidency at Hampden-Sydney." Next year there will be celebrated the 150th anniversary of the organization of our General Assembly. When it was constituted in 1788 there were but two synods in the South, that of Virginia and of North and South Carolina. The former consisted of the Presbyteries of Hanover, Lexington and Redstone and in 1789 they inaugurated plans for the training of theological students at Liberty Hall in Lexington, Va., under the Rev. William Graham. In 1791 the Synod officially recognized a School of the Prophets, under John McMillan at Canonsburg in Western Pennsylvania, and another one under William Graham at Lexington, as the two centers for the training of their future ministers. Under

Dr. Graham studied both Archibald Alexander, the founder of Princeton Seminary, and John Holt Rice, the one most influential in establishing Union Theological Seminary. When in 1806 the Presbytery of Hanover resolved to attempt to raise funds for a theological library at Hampden-Sydney and to secure funds for the assistance of poor and pious youth for the gospel ministry, Alexander and Rice were both appointed on the committee charged with these affairs. It is doubtful if aught would have been accomplished had not Rice, the young pastor of the Cub Creek Church, been made the agent of the committee. He succeeded in securing $2,500 and thus laid the foundation of the Seminary of which he was later to be resusciator and builder.

During the years from 1807 to 1820, when Moses Hoge was President of the College and Professor of Theology, approximately thirty students pursued their studies in theology under his direction. Among these was Edward Baptist, the founder of Powhatan Academy which later became Richmond College. At Hoge's death the newly planted institution began to wane. Archibald Alexander, called from Princeton Seminary to be President of the College and Professor of Divinity, declined to come. The Synod of Virginia, wearied with its failures to advance the cause of theological education at Hampden-Sydney, turned the Seminary and its funds over to Hanover Presbytery. The Presbytery immediately laid the burden upon the heart of John Holt Rice, now Pastor of the First Presbyterian Church of Richmond. Something of the sacrifice entailed in the acceptance of this call can be seen from the fact that Rice was happily situated in a pastorate, the people of which were greatly devoted to him and to his wife. At the same time that the call came from Hampden-Sydney he received a call to be President of Nassau Hall (Princeton College). To accept the latter would have given him a place of high prominence and large emoluments. At Hampden-Sydney there was nothing except a small theological library. There was no building of any kind, no endowment and only three students waiting for the coming of a teacher and guide. Furthermore, Dr. Rice at that time was passing through a severe illness, from which it appears that he never fully recovered. So greatly, however, did he see the

need of trained ministers of the Presbyterian faith in the South country, that he turned his back upon an attractive pastorate and an attractive presidency of an outstanding college to undertake a seemingly hopeless task.

Robert Burwell, then a student at Hampden-Sydney, awaiting entrance in the theological classes, was appointed to proceed to Richmond and bring Dr. Rice and his family to Hampden-Sydney. He records that it took three days of hard work to reach Hampden-Sydney, a journey which can now be made in less than two hours. On arriving at Hampden-Sydney President Cushing very hospitably received Dr. Rice into his own home and permitted him to use a part of his kitchen, an out-house, for his first classes. Here were assembled Dr. Rice, Jesse Armistead, Robert Burwell and Thomas Hunt. The keynote of the new Seminary was struck in the opening words of its new Professor. Inaugurated on Jan. 1, 1824, he preached from the text, II Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Jesse Armistead has kept a diary of surpassing human interest. His entry for Jan. 4th, the first Sunday after Rice's inauguration, is as follows: "A profitable day. Heard Dr. Rice on Psalms 119:111. After the discourse a free conversation on the means of promoting a revival of religion in the heart. Truth must be the instrument. It is this which the Holy Spirit always employs." The text is one which many of us possibly have overooked, and reads as follows: "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." We see clearly, therefore, what Dr. Rice meant when he wrote, "Our Seminary shall be based upon the Bible and we will know no *isms* here but *Bibleism.* I am sure that the Bible will afford good support to sound Presbyterianism, and if it will not, why let Presbyterianism go." We shall see later how in an age of controversy Rice made every effort to keep this Seminary free from such dissensions as have so frequently marred the Church and her institutions.

We are amazed at the success which Dr. Rice achieved in the

seven years he spent with the Seminary. His first task was to arouse the people of the South, especially Virginia and North Carolina, in the support of his institution. In 1826, with some misgivings he journeyed to Fayetteville, N. C., there to present his plans before the Synod of North Carolina. Dr. Joseph Caldwell, President of the University of North Carolina, vigorously opposed him, being desirous of establishing a Seminary within the bounds of his own Synod. But Dr. Rice in masterful debate not only persuaded the Synod to unite with the Synod of Virginia in the support of the Seminary but also won Dr. Caldwell to a position of friendliness to the new institution. So it was that formally in 1827 the Seminary was taken under the united control of the two Synods and officially became *Union* Theological Seminary. The Presbyterians of the South, however, were too few and poor properly to support a theological school. Dr. Rice therefore traveled thousands of miles by boat and stage coach to bring support to our institution from New England, New York, Philadelphia and other cities of the North. We have recently received from Hampden-Sydney College a copy of the subscription list taken in Boston, among the contributors of which were Daniel Webster and other New England Christians. One of the houses erected at the Seminary was called Boston House. Before Rice's death the student body had grown from three to thirty-nine, a number which it did not exceed until after the War Between the States.

Let us try for a moment to see something of the conditions obtaining when Hoge and Rice were founding Union Theological Seminary. In 1812 Madison was President, and the war with Great Britain, which paralyzed commerce and industry, was in progress. French infidelity was still rife among the educated people of the South. The entire population of our Nation at that time was only 7,239,881, while those residing in the South numbered only 3,003,639. Travel was accomplished with great difficulty, and communication of any kind was slow and expensive. In 1812 the Minutes of the General Assembly list 469 ministers, 789 churches and 37,699 communicants for the entire United States. The Presbyteries of the South reported 119 ministers, 241 churches and 6,027 communicants. Today in our Southland we

have 3,504 churches, 2,471 ministers and 493,311 members. Ten of our seventeen Synods have each more ministers than were in the entire South country in 1812.

To reach the rapidly growing population of this section Dr. Rice set for himself the task of recruiting and training ministers of the gospel. "For there is no part of the world," wrote he, "where men of high talents and great acquirements, of polished taste and fervent zeal are so much needed as in this country that stretches from the Potomac to the Mississippi." And he adds that in this entire territory his is the only seminary designed to train men for the ministry *"after they have gone through college."*

II. The Saving of the Seminary.

With the death of Dr. Rice the Seminary went into a decline. This was not wholly due to the men who constituted her faculty but can be attributed in part to the conditions prevailing in Presbyterianism and in the country at large. Rice had set himself steadfastly against controversy. He had written Thomas Chalmers of Scotland in 1819, "Protestants of different denominations endeavored for ages to sustain and advance the Truth by controversy and they have well-nigh disputed vital religion out of the world." "It is by *zealous cooperation* that the glorious things foretold in the Bible are to be accomplished." Ten years later he wrote to Rev. Leonard Woods, D. D., "And O! that there were a spirit of union among all the followers of Christ! But I fear that the day of perfect peace is yet far distant. The spirit of controversy is like to be wakened up; and we shall see how Unitarianism and Universalism, and other heresies, will triumph on account of the quarrels of orthodox Christians!" "To my mind it seems inexpressibly important that they who hold to plain Bible truth and love the cause of vital piety, should be rallied round one standard, and united in one phalanx." He had endured criticisms because of his unwillingness to enter into violent controversy with his fellow Presbyterians, and had been termed in derision "Yankee," but he declared, "I will acknowledge as brethren those who love the Lord Jesus of all parties and I will cooperate zealously and heartily with any who aim to promote the truth as it is in Jesus."

The controversy which he so greatly feared burst upon the Church shortly after his death. By 1837 the Old School and New School split had rended the Church. Two of the professors of the Seminary had gone with the New School, one remained with the Old. The student body decreased until "the students almost unanimously determined to leave the institution unless something was done to remedy this state of things." The New School members of the faculty, Doctors Taylor and Goodrich, were requested to resign, and Doctors Samuel L. Graham and Francis S. Sampson were elected to take their places. These, with Dr. Baxter, constituted the faculty for several years. Although the decline in students was partially stayed, and the Seminary gained new life by the acquisition to its faculty of such men as Doctors Wilson, Dabney and B. M. Smith, yet at no time before the Civil War did it pass the number enrolled during the hey-day of Dr. Rice's administration. The War itself emptied our halls. Dr. Dabney, professor of theology, became Major Dabney, Chief of Staff of "Stonewall" Jackson, serving in that capacity through the memorable Valley Campaign. Dr. James P. Smith, who himself was the last surviving member of Stonewall Jackson's staff, has furnished data concerning Union Theological Seminary's record in the Confederate Army. Three of her sons were killed in battle and one died of wounds, two died in camp, fourteen were chaplains and forty-four served in the ranks. Conditions at Hampden-Sydney were such that special efforts had to be made to secure support for the aged Dr. Wilson who had passed the four score mark and for Mrs. Rice who had outlived her husband and had reached a ripe old age. The active members of the faculty were put on their own resources. The Federal troops finally visited the Seminary but did little damage to the property.

On April 9th, 1865 Lee surrendered at Appomattox. On May 9th the Rev. William H. Foote appeared at Hampden-Sydney at the hour appointed for the meeting of the Board of Trustees. Although the only member present, he conducted a service and preached a sermon on Isaiah 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and

sorrow and sighing shall flee away." He announced that the Seminary would open in the fall. In June a lady from Baltimore arrived with provisions for the nearly destitute members of the Faculty. She requested one of the professors to return to Baltimore to solicit gifts for the Seminary, and Dr. Benjamin M. Smith assumed the task. In that city, New York and other Northern localities he succeeded in raising nearly $8,000 for the current needs of the Seminary, and this, together with the $1,500 which he secured in Virginia, enabled the Seminary to open its doors in the fall to a class of twenty-four students. Most of these men had served in the Army of the Confederate States and had had a part in the great revival which had swept through the camps during the War. They and their successors for the succeeding decade or two brought into our Church a depth of experience and a maturity of thought and a resoluteness of character that have had a profound influence until this day. In 1866 the Board of Trustees, at a time when the South was prostrate and the hatreds engendered by the War still active in the hearts of men, resolved upon an effort to secure $100,000 for the support of the Seminary. As much as $46,000 of their previous endowment had been invested in the bonds of the Confederate Government, and their other securities were at that time yielding no income. Dr. Smith was appointed the agent of the Seminary to raise new funds. It is significant that in ten years he had secured over $90,000 for this purpose, among his gifts being $30,000 from Cyrus H. McCormick for the Chair that bears his name and $30,000 from Mr. Henry T. Young of New York for the Chair which bears his name. In addition to these gifts he secured through donations and legacies many scholarships to relieve the conditions among students impoverished by the War.

Union had a small but exceedingly able faculty. Dr. Wilson, though too old to teach, still exerted a beneficent influence, and in Dabney, Peck and Smith the Seminary had professors of unusual distinction. It enjoyed for a season unparalleled prosperity and its student body reached the highest figure that it attained before its removal to Richmond, namely, seventy-seven students in 1874-75.

Something of the spirit of the time can be shown by one of the scholarships then established. The sum of $4,000 was given to

the Seminary with the understanding that the candidate who held it "must be of birth or parentage of the State of Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Texas, Arkansas or Tennessee, or of Switzerland, but in no case may he be a descendant of any person who may have taken part with the United States Government against States above named during the late War." On the other hand, the wisdom of the Board can be seen from a resolution which they sent out to the effect "That all ultraisms in doctrines and all subjects connected with political government and questions that engender strife are carefully discarded from the topics of discussions and instruction in the Seminary." Doubtless many have wondered how Dr. Dabney managed to live up to this proclamation of the Seminary authorities, but the statement gave evidence that the Seminary was striving to continue to hold to the position of its original founders, that it would know no *ism* save *Bibleism*.

On the walls of Watts Chapel are two tablets, one to John Holt Rice, the founder of the Seminary at Hampden-Sydney, and one to Walter W. Moore, the builder of the Seminary at Richmond. Should there not also be a tablet to Benjamin M. Smith who saved the Seminary in her hour of desperate need?

III. The Removing of the Seminary.

As we look through the General Catalogue of Union Seminary we are impressed with the wide fluctuation in the number of students. To the high water mark of seventy-seven which were present in '74-'75, the Seminary never returned until after it was moved to Richmond. In the early decades after the War no other seminaries in the South competed seriously with this one, and the sons of our Church were loath to go to seminaries of the North. But after 1875 there was a great change. Columbia, cruelly impoverished by the War, began to take on new life, and the Presbyterians of the Mississippi Valley, especially the Southern Synods of Kentucky and Missouri, became deeply interested in a theological seminary in the thriving city of Louisville. Cyrus H. McCormick, a benefactor of this Seminary, was devoting his primary efforts along Christian benevolence to the establishing of a great

seminary in Chicago, and Princeton, which had ever been friendly toward the South, was beginning to make a decided appeal to our Southern candidates. Under such circumstances a theological seminary situated in a remote country community like Hampden-Sydney, removed from the main currents of life and affording little opportunity for practical expression of religious faith and life, made little appeal to men looking forward to active service at home or on the foreign field. The student body began to decline and it was soon seen that with the declension of students it would be more difficult to secure faculty members of genuine ability. Soon Dr. Dabney was receiving overtures from Texas, which he finally accepted, and the brilliant young professor, Walter W. Moore, who had returned to his Alma Mater from Kentucky, was being besieged by the Seminaries in Louisville and Chicago to cast his lot with them. During one year eight students turned their back upon Union because of its isolated situation. Yet new money was needed for the continuation of the Seminary at Hampden-Sydney, and Dr. Moore was directed by the Board to attempt to secure such funds. This was in the year 1891, when Virginia and North Carolina and the South were in the trough of an economic depression. By heroic efforts Dr. Moore succeded in securing some money, but the reception which had been accorded him throughout the Church convinced him that not only would it be impossible to hold students and professors of promise at Hampden-Sydney, but it was next to impossible to interest men and women to give largely of their means to support an institution in that place. His report to the Board of Trustees, therefore, was a document of great value.

Dr. Johnson tells us of an incident that occurred in 1894. Returning from his class with an arm full of books, he met Dr. Moore on the Via Sacra burdened in like manner. Together they leaned against the plank fence in front of the library building and, planting his foot upon one of the planks of the fence, Dr. Johnson said: "Dr. Moore, you are not going to leave Union Seminary." Dr. Moore remained silent and Dr. Johnson continued, "Union Seminary must be removed to Charlottesville, Richmond or some other location more favorable to its growth. You will effect its removal with comparative ease; if you leave, those of us who are

left behind must undertake the removal; but we will have to wait twenty-five years, wait until Providence teach more plainly that necessity. Meanwhile much time will have been lost." Dr. Moore was visibly affected. He said, "Do you, a Hampden-Sydney man devoted to Dr. Vaughan and Dr. Dabney, who would oppose the removal, feel that way?" On being assured that he did, Dr. Moore said, "This will give me heart. If you will stand by me I will stay at least until I see whether the institution can be moved."

Three steps were necessary in this momentous business. First, the Board of Trustees must be convinced of the advisability of removal. How this was accomplished we do not know, but it is recorded that all but one member heartily accepted the idea. The second step was to secure offers of sites from cities in the controlling Synods. It was early resolved that unless the offer of a site was accompanied by at least $100,000 in bona fide subscriptions the site would not be accepted. Many places bid for the Seminary, but it was finally through the generous offer of $50,000 from Mr. George W. Watts of Durham, $30,000 from Mr. W. W. Spence of Baltimore, and a beautiful site and over $50,000 from the citizens of Richmond, that the success of removal was assured, provided the Synods would grant their approval. The wise and energetic assistance of Dr. Robt P. Kerr, pastor of the First Presbyterian Church of Richmond, was invaluable in securing the Seminary for that city. The third and last hurdle appeared to many to be the most difficult. It was in the Synod of Virginia that the real battle was fought. We cannot again rehearse the brilliant way by which Dr. Moore, at the Danville Synod in '94, kept the matter open when Dr. McIlwaine, the President of Hampden-Sydney College, brought in a resolution by which the Synod would call upon the Board to drop the whole matter of removal. Nor can we again narrate the dramatic moments during the Synod at Charleston, W. Va., when the matter was finally debated in '95. Suffice it to say that after full discussion, by a vote of 100 to 67 the motion for removal was carried. Under the able leadership of Prof. William J. Martin of Davidson and of Dr. Peyton H. Hoge of Wilmington the Synod of North Carolina, during its meeting held at the same time, resolved for removal, by the surprising vote of 110 to 3.

Preserved in copies of the Union Seminary Review and of other Bulletins of the Seminary, and soon we hope to be enshrined forever in a biography of Dr. Moore, accounts can be found of the stirring events of those days. The contract was let, the buildings were erected, the faculty of the Seminary and its library and appurtenances were removed to Richmond under the direction of Dr. Thomas Cary Johnson and Prof. W. L. Lingle.

Immediately the Seminary entered into a new era. The student body was increased by forty per cent during its first year in Richmond. But changes of even greater moment than an increase of students were soon to be made. Dr. Moore had on his shoulders both the responsibility of securing sufficient equipment for a growing institution and of providing funds to sustain it. The original twelve acres which constitute the center of our Seminary activity in Richmond were given by Major Ginter, but the Westwood property and the additional real estate and residences on Seminary Avenue and Chamberlayne were later secured. Watts Chapel was added to the original Watts Hall by Mr. Geo. W. Watts, then Richmond Hall was built as a gift of the Presbyterians of this community, and Schauffler Hall was added through the generosity of Mrs. John S. Kennedy and her sister, Mrs. A. F. Schauffler. Mission Court owes its existence to Dr. Moore's sympathetic response to the suggestion of some of our Presbyterian women that a home should be provided near the Seminary for missionary families on furlough. Only when the history of the General Assembly's Training School or when the biography of Dr. Moore is published shall we ever know fully what a great part this man played in the establishment in Richmond of the General Assembly's Training School. The seeds were sown when classes in the Seminary were opened to young women preparing for missionary fields and active Christian service in the home land. By generous advice and even more generous help Dr. Moore secured this great institution for this section of our Church.

We have, however, been thinking largely of things which can be seen and measured. Dr. Moore's great contribution was in the development of things imponderable and invisible. He was a far-seeing statesman in the field of theological education. When oth-

ers were beginning to dream of such things he was forward to establish classes in Christian Education and pioneered in our Southland in the establishment of such a department in this Seminary. He introduced into the Seminary courses in Christian sociology. Convinced that the foreign mission battle is to be fought in the pastorates of the home land, and feeling that what goes in through the Seminary will come out ultimately in the churches, he succeeded in interesting the late Mr. F. S. Royster of Norfolk in establishing the Chair of Christian Missions which bears his name. The John Q. Dickinson Chair of Church History and Church Polity was likewise founded, and by innumerable occasional addresses, by personal contacts and through campaigns which he inspired and guided he was enabled to increase the endowment of the Seminary from $309,000 in 1898 to $1,211,469.22 in 1926 when he died. But the mere mentioning of money does not enable us to see the broad vision of the man. Among these funds was $50,000 which came from the late James Sprunt of Wilmington to establish one of the greatest lectureships upon this continent. The combination of this lectureship with a mid-term for ministers has given new inspiration and new life to many a minister hard pressed upon his field. Beginning with the Hoge Fellowship, established shortly after the removal of the Seminary, Dr. Moore promoted in every way the development of graduate work, which under the direction of our Dr. Edward Mack, has won great praise and grateful thanks throughout the church.

The Founding, the Saving, the Removing of the Seminary—these three stages have marked certain definite periods in the history of our Seminary and they have caused us to stress the lives of Rice and Smith and Moore. Each of these men possessed superb qualities other than the administrative gifts which have been stressed in this address, but it was largely through their executive ability that other professors were able through twelve and a half decades to devote their surpassingly fine gifts of heart and mind to the task of teaching and training young men for the gospel ministry. Time would not suffice to bring to mind Baxter, Taylor, Goodrich, Graham, Sampson, Wilson, Dabney, Peck, Smith, Hoge, Vaughan, Latimer, Alexander, Hersman, Johnson,

Strickler, English, Rice and Caldwell, who with their living successors have sent forth 2,500 ministers trained at Hampden-Sydney and at Richmond. In the Centennial Address of the Society of Missionary Inquiry, in 1918, it was stated that during the hundred years of the existence of the Society, 111 men had been sent to the foreign fields from this Seminary. The record is even more impressive today, for after 125 years in the life of the Seminary, 156 sons of this institution have gone abroad to preach the gospel of the Son of God. Over fifty per cent of the white ordained missionaries laboring under our Committee are Union Seminary men. And, in addition, many sons of other seminaries, who have gone to the foreign field have entered our Th. M. and Th. D. courses, while others have studied informally while on furlough here. These figures do not begin to tell the story, for on every foreign field, as in every theological seminary controlled by our Church in the home land, Union men have had a large part in the training of the spiritual leaders. They have also rendered valiant service in the preparing of translations, commentaries and printed matter in other forms for the native churches in foreign lands. Writing to Dr. Archibald Alexander in 1820 Dr. Rice said: "Some urge with great earnestness the giving up of our piddling little school here." Evidently the great founder later visualized the stream which would flow from such a fountain. Today the part that her sons play through various church functions, as editors, secretaries, teachers, and especially as pastors, bulks large in the life of the Church, and especially of this section of it. In the one state of North Carolina three of her sons, Frazer, Lingle and Bedinger, are directing the educational work at Queens-Chicora, Davidson and Flora Macdonald. In the entire General Assembly Union Seminary has furnished 43% of those men engaged in the active pastoral and mission work. In our controlling Synods the proportion is far greater, the figures being for the Synod of Appalachia 63%, for the Synod of North Carolina 66%, for the Synod of West Virginia 76% and for the Synod of Virginia 83%. No wonder that Mr. George N. Biggs of Huntington, W. Va., in making his contribution of $16,000 to the Seminary, penned these words: "I feel when I am giving to Union Theological Seminary that I am getting close to the source of the stream."

We review the past that we may gain inspiration and guidance for the future. As we have hurriedly passed over the history of Union Theological Seminary in these 125 years we are impressed with the truth often emphasized by Dr. Moore in one of his favorite expressions, "When the tale of brick is doubled Moses comes." In the darkest hours of the Seminary's life God raised up Rice and Smith and Moore.

Again we are impressed with the paramount place that the Scriptures have had in the thought of our fathers who founded this institution. "Truth," said Rice in the first informal conference with his students, "is the instrument which the Holy Spirit always employs in promoting a revival of religion in the heart." And truth, for Dr. Rice, was found in the Bible. Dr. Moore has stated a like sentiment in the title and contents of his little literary gem, "The Indispensable Book." These men, however, and others who labored with them, realized the importance of aids to the understanding of the Bible, and made, from the beginning and throughout the life of the Seminary, the Library the chief object of their interest. As we have seen, the seed from which the Seminary sprang was the collection of books secured through the efforts of Rice in 1806. Regardless of the impoverishment of the Seminary, the Library was ever the chief interest of Rice and Smith and Moore. Rice's letters plead for more and better books. Smith, at a time when it would seem that bread and other bare necessities of life were the paramount needs, secured large contributions to the Library, among them a gift of $10,000, in 1866, for the erection of a library building. Personally, he twice recatalogued the Library, stating in his report to the Board of Trustees, in 1868, that "The preparation of the proposed catalogue would fully remunerate any enterprising students by the valuable information in bibliography which it would secure, as the undersigned knows by experience, having prepared the present catalogue." Dr. Moore, in his address celebrating the 25th anniversary of the removal of the Seminary to Richmond, spoke in most emphatic terms of the value that Spence Library had been to the Church and of the necessity of immediately securing a new building and a full time librarian. This he placed as the first and

paramount need in the growth of the institution. Many of us who are here today can remember Dr. Moore's incomparable sermon on II Timothy 4:13, "The cloak which I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." The indispensable condition for the equipment of a minister was that he should have, first of all, the parchments, or the Word of God, and the books which would make him a full, accurate and interesting minister of the Word.

An element which stands out with great clearness throughout the history of our Seminary is its insistence upon the *proclamation* of the Word as over against the mere *defense* of the Word. Mr. John S. Munce, for several years President of our Board, tells how on one occasion he and Dr. Moore were discussing together the establishment of a Chair of Apologetics, and Dr. Moore said something like this: "I do not undervalue Apologetics, and realize the importance of our students being well furnished with defensive armor, but I have never emphasized 'defensive' preaching to the students; rather have I encouraged them to 'offensive' preaching, believing that the gospel of God's redeeming love for sinful men is God's own message to the world and should be 'proclaimed' rather than 'defended.'" That, I think, from the day of Rice to our day, has been the dominant note at Union. We are here to train men who are to go out and *proclaim* the gospel of Christ, believing with Dr. Moore the truth of Christ's words, "And I if I be lifted up will draw all men unto Myself." The emphasis therefore has been throughout upon consecrated lives of Christlike character and sacrificial zeal, combined with a knowledge of the Word of God and an intelligent apprehension of the forces at work in the world.

Conditions have changed in the South and in the Nation and in the World since 1812, but the need is just as great today as it was then for men of God, equipped in every way, to proclaim the Word, convert the world and to bring it to the feet of the Master.

FIRST CONTRIBUTORS TO UNION THEOLOGICAL SEMINARY

By the Rev. J. Gray McAllister, D. D., LL. D., Litt. D.,
Professor of English Bible in Union Theological Seminary, Richmond, Virginia.

Spence Library on our campus contains many treasures but perhaps none more highly prized than a small, paper-bound book used by John Holt Rice, just twenty-nine years of age, when raising funds in 1806 and 1807 for establishing this Seminary. The book gives the names and gifts of 214 subscribers to the enterprise, two gifts from anonymous "friends to the Institution" and one gift (if it is only one) marked "Cash." It is not clear why the donors are given as 250 in the record when one can count only 217 in all. Perhaps the "Cash...$5.00" included a number of small subscriptions. Somes names are in the clear handwriting of Mr. Rice, but nearly all are original signatures; and small gifts find as honored a place as the large, in many cases representing, no doubt, equal sacrifice. We recall, of course, that money purchased far more in those days. The list of donors includes the names of such eminent ecclesiastics as the eloquent Drury Lacy, Rev. Archibald Alexander, just ending his administration as President of Hampden-Sydney College and later to found Princeton Theological Seminary; Rev. John Holt Rice himself, whose foundation work for this Seminary is here exhibited, Rev. Benjamin H. Rice, his brother, and Rev. Wm. Maxwell, his biographer; Rev. Conrad Speece, author and editor, and "The Two Parsons" Blair and Buchanan of Richmond, together with the names of laymen distinguished for service in war or peace and of godly women not a few. The names are nearly all characteristic of Eastern Virginia. What follows is an exact transcript, headings and all, of this treasured book.

LIST OF DONATIONS.

Commission.

The committee appointed by the Presbytery of Hanover for the purpose of establishing a Theological School and Library at Hampden Sidney Col-

Catalogue of Donors 20

Miles Hunt Jr	5 Pd
Robert Oliphant	5 P
[illegible]	5 Pd
Joseph Hays	5 Pd
William Dick	5 Pd
William Maxwell	10 P
Col. Hamilton	10 Pd
Thomas Hobson (Paid)	10
William S. Reid paid	20
Rev. Robert Hurt - paid	1 00
Rev. Daniel (paid)	1
Joel Watkins (Paid)	50
Mr. J. Williams paid	2
Wm Marshall - Pd	1
Richard Woodson Pd	2
	142

Catalogue of Donors 49

William Allen	2	00
John Daniel (Pd Due)	5	00
Robt Price	10	
Fayette V. Martin Pd	5	00
Roswell Fullerton	5	00
James Bruce (Paid)	50	00
Wm B Banks (Hays Pd)	10	00
James Allen	20	00
Thomas Johns	2	00
James Carter	10	00
Stephen W Trent Pd	10	00
Archibald Boyce Paid	20	00
Thos Pemberton Pd	15	00
Gary Mitchell Pd	3	00
Jacob Lewis Pd	4	00
	185	

Pages From Catalogue of Donors to Union Theological Seminary, 1806-1807

lege, do hereby appoint the Rev. John H. Rice, one of their own members, to solicit donations for the aforesaid objects throughout the State of Virginia, and we do now recommend him to the attention of all pious and benevolent persons amongst whom he may travel, in the prosecution of the important business, with which he is intrusted.

Signed A. Alexander *Chm.*
M Lyle *Sec.*

30 April
1806

Notes of the Proceedings of
Hanover Presby Relative to the Theological School.—
April Session 1806.

The Presbytery of Hanover taking into consideration the deplorable state of our country as to religious instruction; the very small number of ministers professing the qualifications required by Scripture; the prevalence of ignorance & error, on motion—

Resolved 1. That an attempt be made to establish at Hampden-Sidney College a compleat Theological Library for the benefit of those who already have engaged in the work of the ministry, or who may hereafter devote themselves to that sacred employment.

2. *Resolved,* That an attempt be also made to establish a fund for the purpose of educating poor & pious youth for ministry of the Gospel.

3. *Resolved,* That Rev. Messrs. Archibald Alexander, Matthew Lyle, Conrad Speece, & John H. Rice and that Majr James Morton, Majr Robert Quarles and Mr. James Daniel be a standing Committee to manage this business, and to make report to Presbytery at their usual meetings.

Ordered that the following Address (see paper B.) be adopted to be communicated to the public in the way which shall to the Committee appear advisable.

That whatever funds may be raised by the Committee shall be vested in the Trustees of H. Sidney College; the disposal, however, of all such funds to remain forever with the Presbytery.

Notes of Some Proceedings of
the Committee above named
30 April 1806.

Rev. Archibald Alexander was chosen Chairman, Rev. Matthew Lyle Secretary, Majr James Morton, Treasurer.

Rev. John H. Rice was appointed special agent, for Virginia.

Ordered that a record be kept of all persons contributing to the establishment of the Theological School & Library. The object of this order is the preservation of the Names of those pious & benevolent persons, who may assist in founding an institution which it is hoped will last to distant generations.

CATALOGUE OF DONORS (250).

NAMES	SUM
Rev. Drury Lacy, P. Edward	$ 20 00
Archibald Alexander	50 00
Matthew Lyle	20 00
John H. Rice, Charlotte,	50 00
Hon. Paul Carrington, Senr.,	50 00
Hon. Paul Carrington, jr.,	20 00
W. M. Watkins,	40 00
James Morton,	50 00
John Todd,	170 00
Benjamin Mosby,	10 00
Charles Scott,	50 00
Mrs. Paulina Read,	50 00
Mrs. Anne S. Fleming,	20 00
Thos. W. Lumpkin,	20 00
Conrad Speece,	20 00
James Tompkins,	10 00
Thos. C. Spencer,	10 00
James Mitchel,	10 00
Jas. Robinson,	10 00
Jno. Morton,	10 00
William Scott,	6 00
Henry A. Watkins,	50 00
Isaac Read,	30 00
James Daniel,	30 00
Mrs. Williams,	1 00
Clemt Read,	20 00
This sum to be paid in June 1807.	
Benjamin H. Rice,	10 00
Thos. D. Bunch,	20 00
Joseph Oliver,	20 00
E. Bouldin,	15 00
F. S. Spencer,	10 00
James Bouldin,	10 00
Louisa E. Cabell,	1 00
Sally C. Wingo,	50
John Thomas,	10 00
Elizabeth Daniel,	5 00
Wm. F. Smith,	4 00

NAMES	SUM
John Ganden,	5 00
Edward Dennis,	4 00
Edwin Edmunds,	20 00
James Daniel,	1 50
Joseph Morton,	4 00
Miss Lucy Morton,	2 25
Miss Susan Daniel,	2 25
Miss Nancy Daniel,	2 00
L. Joe Morton,	25 00
Cain Jackson,	7 00
Miss Jane Morton,	2 00
Miss Nancy Morton,	2 00
Goodridge Wilson,	30 00
James Henderson,	20 00
Jno. H. Overstreet,	2 00
Stephen Pettus,	3 00
William A. Allen,	1 10
James Allen, jr.,	1 00
Charles Allen, jr.,	2 00
Benjamin Allen,	2 00
Jacob Morton,	20 00
Nicholas Cabell,	40 00
Joshua Leagun,	4 00
James D. Wood,	2 00
Thomas Read,	50 00
Stephen Cook,	3 00
John Sims,	15 00
William Baldwin,	10 00
Samuel Baldwin,	10 00
Josiah Dabbs,	1 00
William Scott,	10 00
George Dabbs,	2 00
J. Bell,	1 00
Clement N. Read,	1 00
Robert Morton,	5 00
Wm. Bacon,	3 00
George Hannah,	3 00
Thomas Scott,	8 00
E. Booker, P. Edw.,	5 00
Jno. Patrick,	3 00
J. S. Brent,	2 00
Miss Jane Morton,	3 00

Names	Sum
Miss Martha Morton, ...	2 50
S. Bedford, ...	10 00
Isaac H. Coles, Halifax, Va., ...	30 00
Peyton Glenn, ...	2 00
Jacob Woodson, Jr., ...	10 00
James Nimmo, ...	4 00
Joel Watkins, Jr., ...	3 00
Ed. Dillard, ...	5 00
Nath. Venable, ...	5 00
William Morton (C.), ..	1 25
Saml. L. Lockett, ...	5 00
H. B. McRoberts, ...	5 00
Martin Pearce, ...	5 00
Caleb Baker, Jr., ...	4 00
Jacob Price, ...	2 00
Miss Anne Carrington, ..	8 00
Miss Polly C. Venable, ..	4 10
Miss Heningham Venable,	4 00
Miss Judith Bernard, ...	3 00
Miss Clementine Venable,	8 00
Miss Lightfoot M. Carrington, ...	5 00
Miss Sally Read, ...	3 00
Henry E. Scott, ...	8 00
Wm. L. Venable, ...	20 00
Henry E. Watkins, ...	10 00
Jacob Woodson, Jr., ...	3 00
Josiah Smith, ...	50 00
Miss Eliza I. Smith, ...	2 00
Miss Mary W. Smith, ..	2 00
Miss Eliza R. Lacy, ...	21½
Miss Judith S. Lacy, ...	21½
Robert P. Smith, ...	4 00

Subscribers Living in the City of Richmond.

John D. Blair, ...	15 00
R. Gamble, ...	50 00
John Buchanan, ...	30 00
Mrs. Sarah Woodson, ...	5 00
Wm. H. Cabell, ...	50 00
Benjamin Tate, ...	10 00
William Lambert (Washington), ...	10 00
Mrs. Goodwin, ...	1 00

Subscribers in the Borough of Norfolk.

B. Grigsby, ...	10 00
Jno. McPhail, ...	10 00
Lilias McPherson, ...	10 00
Martin Firk, ...	5 00
Phinehas Dana, ...	10 00
Robert Hatton, ...	5 00
Geo. Wilson, ...	5 00
Wm. Cox, ...	5 00
William B. Lamb, ...	5 00
William K. MacKinder (?), ...	10 00
Thomas Pence of Smithfield, ...	10 00
Geo. Finch, Norfolk, ...	5 00
Robert Robertson, ...	1 00
H. Morley, ...	5 00
From a friend to the Institution, ...	3 00
Alex. Whitehead, ...	4 00
Angus Martin, ...	2 00
Robert Gibson, ...	3 00
Thos. Allan, ...	2 00
Jas. Dykes, ...	5 00
Friend to the Institution,	10 00
D. Sanford, ...	2 00
D. M. Curtis, ...	3 00
A. Clarke, ...	2 00
Mrs. Margaret Cowan, ..	30 00
Cash, ...	5 00
Jno. D. Haldane & Co., ..	5 00
Miles Kine, Jr., ...	5 00
Robt. Oliphant, ...	5 00
S. Harnis (?), ...	5 00
Joseph Hayes, ...	5 00
William Dick, ...	5 00
Wm. Maxwell, ...	10 00
Colo. Hamilton, ...	10 00

Names	Sum
Thomas Hobson, ...	10 00
William S. Reid, ...	20 00
Rev. Robert Hurt, ...	1 00
Chisley Daniel, ...	1 00
Joel Watkins, ...	50 00
M. J. Williams, ...	2 00
John Marshall, ...	1 00
Richard Woodson, ...	2 00
William Allen, ...	2 00
John Daniel (P. Edw.),.	5 00
Robt. Price, ...	10 00
Fayette V. Morton, ...	5 00
Tazewell S. Morton, ...	5 00
James Bruce (Halifax),	50 00
Will B. Banks (Halifax), ...	10 00
James Allen, ...	20 00
Thomas Johns, ...	2 00

Goochland.

James Carter, ...	10 00
Stephen W. Trent, ...	10 00
Archibald Bryce, ...	20 00
Thos. Pemberton, ...	10 00
Cary Mitchell, ...	3 00
Jane Lewis, ...	4 00
Nathaniel Smith, ...	2 00
John Bryce, ...	7 00
James Meredith, ...	7 00
Joseph Wingfield, ...	50 00
Paul Dismukes, ...	10 00
Jas. B. Ferguson, ...	10 00
Alexander S. Payne, ...	5 00
Warner Lewis, ...	5 00
Robt. Pace, ...	1 00
James Allen, ...	2 00

Names	Sum
Dabney Wade, ...	10 00
G. W. Payne, ...	100 00
Josiah Leake, ...	5 00
James Shelton, ...	4 00
John Forbes (Fluvanna)	10 00
John Christian, ...	1 00
Joseph McLaurin (Powhatan), ...	10 00
John Woodson, ...	10 00
John G. Daniel, ...	10 00
Thomas Binford, ...	5 00
Benj. Allen, Senr., ...	20 00
Sam'l. W. Venable, ...	40 00
Benjamin Chapman, ...	6 00
John Irwin (Xmas), ..	10 00
Mrs. Martha Stephens, ..	3 00
Mrs. Frances Cobbs, ...	1 00
John Marshall, ...	1 50
Paulett Clarke, ...	1 00
Samuel H. Saunders (Powhatan), ...	10 00
Mickleborough Mountague, ...	10 00
Samuel Walkup (Lexington), ...	10 00
James Quarles, ...	1 00
Miss Sarah Dowthet, ...	2 00
James Aiken, ...	4 00
Edward Redford, ...	2 00
Dr. David Flournoy, ...	5 00
Mr. Stephen Trent, ...	5 00
Mrs. Elizabeth Trent, ...	1 00
Mrs. Martha Nicholas,..	5 00

New Subscribers in Richmond.

George Watt, ...	5 00
D. I. Burr, ...	20 00

MOSES HOGE: FIRST PROFESSOR OF THEOLOGY IN UNION THEOLOGICAL SEMINARY.

Address Delivered before the Synod of Virginia, Richmond, Virginia, Wednesday, September 8th, 1937.

By the Rev. Ernest Trice Thompson, D. D., Litt. D.,
Professor of Church History and Church Polity in Union Theological Seminary, Richmond, Virginia.

William Hoge, the grandfather of Moses Hoge, left Scotland for America on account of the religious persecutions under the Stuarts. His son, James Hoge, was a farmer in moderate circumstances in the lower part of the Valley of Virginia. He was a man of robust intellect, a self-taught theologian who held theology as his chief recreation.

I. Years of Preparation.

Moses Hoge, the subject of this sketch, was born in Frederick County, Virginia, February 15, 1752, and grew up as a country boy on his father's farm. When he was a boy he attended a school in the neighborhood of his father's home for a period of seven weeks, and that was all the schooling he received till after he was twenty-five years of age. Just why he received no more formal education we do not know. It may be that there were no schools in the neighborhood. It may be because his father was too poor to pay for the privileges of education.

During this brief school experience there occurred an incident which determined the whole subsequent tenor of his life. Rev. Samuel Stanhope Smith, President of Hampden-Sydney College, came in one day to address the students. In the course of his talk he said: "Sanctified learning is the great blessing; unsanctified learning is the greatest curse." These words sank deep into Moses Hoge's heart, and became the guiding principle of his life. Since he could not get this learning from the schools, he determined to get it for himself.

When he left the classical school, and went back to the work of the farm, he fastened a book to the plough, at the end of each furrow ran his eyes over the printed page and then fixed the contents in his mind while he followed the team across the field.

Every leisure moment was devoted to his books. In the manuscript account of his life, written by his son, John Blair Hoge, and a prized volume in our Spence Library,* we read: "His thirst for knowledge was intense Of his books he was never weary. When fatigued with other employments he repaired for relaxation to them. In the interval of labor, without assistance, he made considerable progress in some branches of mathematical science. Afterwards he attempted to acquire a knowledge of the Latin and Greek languages. Without assistance and almost without elementary books, by the incessant repetition of his efforts, he made attainments which although in themselves inconsiderable, were under those circumstances thought extraordinary."

He seems to have been unusually pious as well as unusually studious. "When in a particular instance he relinquished his amusement at the close of the evening of Saturday, he detected in his mind a feeling of sorrow that he should not be able to resume it until the Sabbath should be over. Aware of the ascendancy which although innocent in itself it was beginning to acquire over him, and apprehensive of the temptation that might ensue, he at once resolved and invariably supported his resolution never to engage in it again."

When he was twenty years old Moses Hoge joined the church and soon after decided to enter the Presbyterian ministry. His own studies needed to be supplemented, but the way did not open till he was twenty-five years old. At that time he went to a grammar school in Culpeper County for about a year. "His habits were grave, retiring, studious. Every movement not appropriated to indispensable relaxation he seemed to hoard up as a miser does his wealth. Every hour and every method of improvement he regarded as so much opportunity benignantly yielded him . . ."

The next year (1778) he went to Liberty Hall Academy (the

*Unless otherwise indicated quotations are from this manuscript Life by his son.

Rev. Prof. Moses Hoge

forerunner of Washington and Lee University). He was then twenty-six years old, much older than the other students in the Academy, and was subject therefore to considerable ridicule, but he persevered and completed the course of study in 1780.

There were no theological seminaries at that time, so he pursued his theological studies under his former preceptor, Dr. Graham, and for a while under Dr. Waddell. He was licensed by Hanover Presbytery in 1781 and ordained in 1782.

II. In the Pastorate.

For the next five years he served as a home missionary in Hampshire County, now West Virginia. During this pastorate he reviewed his former literary studies and increased the sum of his acquisitions. A part of his time was devoted to the study of the Hebrew language, which the rapidity of his academic course had excluded from the number of his attainments. In this language he made respectable proficiency.

Compelled to move from Hampshire County by ill health, he went to Shepherdstown, in Jefferson County, now West Virginia, and for the next twenty years served as pastor of the large congregation which he gathered in this place. During the course of this exacting pastorate he continued his studies, we can be sure. He also found time to write a couple of books, the first, "A Criticism of the Fourfold Foundation of Calvinism Examined and Shaken, by Jeremiah Walker," and, second, "The Sophist Unmasked," part of a larger work which he edited and called "The Christian Panoply—a Reply to Thos. Paine."

He still seems to have been somewhat of an ascetic. Thus on March 24, 1791, he wrote: "At a wedding I was . . much impressed with the folly and ensnaring value of those amusements which the world, and many lukewarm professors of religion too, are disposed to call innocent. I took the liberty of addressing the youth present on that occasion . . . I afterwards introduced the singing of hymns (as substitutes for psalms) which will I suppose be considered an improper innovation. May these sacred compositions banish from the social circle those vain, idle songs which are so

pernicious to good morals, and so unbecoming to the Christian character." The introduction of hymns did arouse dissension in some of the Virginia churches. The future Professor of Theology in the Synod of Virginia may have been a little too ascetic, but at least he was not bound to senseless tradition, and that was a good trait in one who was to train the future ministry of the church.

III. President of Hampden-Sydney College.

In 1807 Moses Hoge was elected President of Hampden-Sydney College. The College was then handicapped for lack of funds, as it has been all through its history. Dr. Hoge in addition to the administrative work properly falling to his office had to take over a large part of the burden of instruction. He was then fifty-five years old. It is interesting to read that "not satisfied with his own literary attainments Dr. Hoge devoted himself to intense study, not only to subjects which he himself taught, but of all subjects included in the college curriculum." In other words, he remained a student all of his life. His success came in large measure from the fact that he never ceased to grow—intellectually as well as spiritually.

We might note in passing that Dr. Hoge's efforts brought about a great improvement in the standing of the College. A man of learning wrote after he had been there a few years: "I am both pleased and surprised to learn, as I very frequently do, how much the public opinion was changed in relation to that institution. Its reputation is daily growing."

We are more concerned, however, with Dr. Hoge's relations to what is now Union Theological Seminary.

IV. Professor of Theology in the Seminary.

In the year 1805 some of the ministers of the Presbytery of Hanover anxious to extend their acquaintance with Theological Science had proposed to establish at Hampden-Sydney College a library which should be composed of such rare and valuable books as they had no hope of being enabled as individuals to possess.

Some small contributions to this object being received, a number of books were ordered as a foundation for the library.

The facilities which this establishment would yield in the instruction of candidates for the ministry quickly arose in their minds. As a result, in 1806—

"The Presbytery of Hanover taking into consideration the deplorable state of our country in regard to religious instruction, the very small number of ministers possessing the qualifications required by the Scriptures and the prevalence of ignorance and error, on motion, resolved:

"1. That an attempt be made to establish at Hampden-Sydney College a complete theological library for the benefit of students in divinity.

"2. That an attempt be also made to establish a fund for the educating of poor and pious youth for the ministry of the Gospel."*

By the spring of 1807 the committee appointed for this purpose had succeeded in raising for this double object the sum of $2,500.

This same year the Board of Trustees of Hampden-Sydney College elected Dr. Moses Hoge as their new President. He was elected to this position for two reasons: First, because he was thought to be the best man to administer the College; second, because he was thought to be the best man to develop the Seminary.

Thus the Rev. Drury Lacy wrote him after his election: "You know we have been making some efforts towards establishing a theological school at the College. I trust this consideration will have some weight in turning the scale in our favor, and inducing you to come among us. We shall need your assistance and influence both in establishing and conducting it."

John Blair Hoge, writing the biography of his father a few years after his death, says: "The prospect of usefulness which seemed to be extended before him by the projected establishment of a theological seminary at Hampden-Sidney was, as he repeatedly informed his friends, the reason why he decided to remove thither."

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*Minutes of Hanover Presbytery.

He began immediately (1808) to give instruction in theology to a group of ministerial candidates. Three years later (1810) he wrote: "It was chiefly from a regard to a theological Seminary lately established at this place that I was induced to accept the Presidency of Hampden-Sidney College. Of that Seminary you have probably seen some account in the public prints. It has already been useful, and will, there is reason to expect, continue to be so for ages to come." In August, 1812, he wrote: "We have now nine or ten who intend to preach the Gospel, and about the same number of my alumni are now preaching."

The importance of a Seminary had come to be appreciated meanwhile in other portions of the church. A committee was appointed by the General Assembly in 1809 to take that subject under consideration. They reported three different plans which were sent down to the Presbyteries for their election. Between the first of these plans, which proposed the establishment of one institution only, and the third, which assigned one to every Synod, the Presbyteries were almost evenly divided. The Assembly, however, judging that the weight of sentiment was on the side of a central theological seminary for the entire church, resolved in 1810 on the first measures necessary for the erection of such an institution. This Seminary was established at Princeton in 1812.

The Presbyteries which composed the Synod of Virginia had reported their inclination to favor the establishment of synodical schools. Any transfer of the small fund collected by the Presbytery of Hanover was thought to be inconsistent with the pledge given to the public. The Synod therefore, in 1812, the same year in which Princeton was established, unanimously resolved on the establishment of their own theological institution and concurred unanimously in the appointment of Dr. Hoge as their professor.

Some object that this was not a true theological seminary because Dr. Hoge still remained President of Hampden-Sydney College and because there were no distinct seminary buildings. Dr. Hoge had been elected President of Hampden-Sydney College, however, by the Board of Trustees of that institution, who were independent of any synodical control. He was elected Professor of Theology by the Synod of Virginia, his salary in that capacity

was paid by the Synod and the affairs of the theological school were governed ostensibly at any rate by a Board of Trustees appointed by the Synod and amenable to its authority.

V. Dr. Hoge's Ideal for the Seminary.

study of divinity in the Theological Seminary written by a committee of which Dr. Hoge was the chairman and adopted by the Synod in 1816. The plan in part reads as follows:

. . . "To a student of divinity just ideas of the ministerial office must be of obvious importance. For the best information in this respect, he must be referred to the holy Scriptures; and at the same time, some of the best treatises upon the subject ought to be put into his hands. . . .

"Were it in our power to ascertain what in religion the light of nature has discovered, natural religion as it is called, might probably be a study of great importance. But this is impossible. . . .

"A preacher of the Gospel ought certainly to be well acquainted with the evidences upon which the Gospel rests, that he may be always ready to give answer to every man that asketh a reason of the Christian hope. . . . It will . . . be advisable for a theological student to obtain as extensive and accurate knowledge as his circumstances will admit, both of the objections of infidel writers to the truth of our holy religion, and the most appropriate replies to these objections. . . .

"Students of divinity must be taught to consider the Scriptures of the Old and New Testaments not only as true, but also as inspired by the Holy Ghost. And it is of much importance that they should form correct ideas of a subject respecting which very different sentiments have obtained in the church. All scripture is given by inspiration of God. In a controversy with unbelievers, however, it is not necessary to insist upon a plenary inspiration as essential to their credibility. That there was the smallest error in the original manuscript of any of our holy books is indeed a point that must by no means be conceded. Were it, however, admitted that there might possibly have been some mistakes in matters of unessential importance, it would not invalidate their

authority, considered as the standard of our faith, and the rule of our practice. . . .

"It seems hardly necessary to observe that a preacher of the Gospel ought to be well acquainted with his Bible. . . . It is not from human creeds or confessions that he is to derive the articles of his religious belief, but from the oracles of God. . . . With this view, he ought to pay particular attention to the antiquities of the Jews. Nor should the antiquities of other ancient nations, whose history is intimately connected with that of the Jews, be entirely neglected. Nay it is sometimes the case that the customs and manners of the present descendants of those eastern nations will throw much light upon some passages in the Sacred writings. . . . But he ought to pay a still more particular attention to the languages in which the Scripture were originally written. For it is rather by having recourse to the originals and comparing Scripture with Scripture, in dependence upon divine assistance, than by a reference to the best commentators, that he is to expect to arrive at the knowledge of their real meaning.

"As theology constitutes the most harmonious and perfect system with which we have any acquaintance, it may be most advantageously taught in a systematic way." Students cannot expect to get a full knowledge of this subject in two years, the report continues, but they should get the essentials, such as "the doctrine of the holy trinity, original sin, God manifested in the flesh, justification through the imputed righteousness of Christ; the nature and necessity of regeneration, repentance toward God, and faith in our Lord Jesus Christ; the necessity of supernatural grace for the conversion of a sinner, etc."

"Nor is it enough for a preacher . . . to understand these doctrines himself, and to be able to teach them to others; he ought as far as his talents and opportunities will admit, to qualify himself for defending them against every assailant. . . ."

"Every theological student ought to be well instructed in the various duties of practical religion." (i. e., the duties of Christian morality). . . .

"Those who are destined to be rulers in the church of Christ ought certainly to be well acquainted with its nature and consti-

tution, as well as with those forms of government and that discipline which are best calculated to promote the interests of genuine religion . . ."

"Church history will also merit particular attention of the theological student. . . ."

"Our theological students should be well instructed in casuistical divinity. They should know how to speak a word in season to him that is weary . . . to distinguish genuine piety from superstition on the one hand and enthusiasm on the other. They should be taught how to conduct themselves in the house of God and before the world. . .

"As our theological seminary is not intended exclusively for the advantage of any denomination, it seems hardly necessary to observe that party zeal, instead of being fostered and promoted, is to be proscribed and banished from all its offices; that the students are to be taught to distinguish between the essentials of the Christian religion, respecting which the protestant churches are so generally agreed, and the circumstantials, about which there have been so many worse than fruitless debates, and that instead of kindling wherever they go, the wide wasting flames of religious controversy, it should be earnestly recommended to them to keep, and that with all denominations, as far as a proper regard for the faith once delivered to the saints will permit, 'the unity of the spirit in the bond of peace.' "

VI. An Ardent Patriot.

It is probable, however, that Dr. Hoge's personality was more important than his plan. He was, as we have already noted, extraordinarily diligent as a student and somewhat ascetic in his conduct. His zeal for the service of God, however, did not prevent him from being an ardent patriot in time of war, and also in time of peace.

As a young man he interrupted his studies for the gospel ministry to serve for a short time in the armies of the Revolution. After the war he played a prominent part in the successful fight that Hanover Presbytery waged for the separation of Church and

State in Virginia, though he was one of the youngest members of the Presbytery.

In 1794 the Synod of Virginia, which then included Presbyteries in Virginia, Pennsylvania and Kentucky, met in Harrisonburg, Va. The town was filled with soldiers who had come to put down the Whisky Rebellion which centered in that section. Many of the rebels were members of the Presbyterian church, and considerable interest was centered in the action of the Synod. Dr. Hoge proposed that the Synod prepare an address to the people under their care, inculcating upon them the duty of obedience to the laws of their country. Dr. Graham, President of Liberty Hall Academy, opposed this motion as prejudging in an ecclesiastical court the case of a people who felt themselves aggrieved politically. Dr. Hoge's motion was lost by a small majority. The military forces were greatly excited, and threatened members of the Synod with dire punishment. Officers of high grade demanded a new vote by yeas and nays, and an explanation of the previous vote. Both were refused by the Synod. The wrath of the people was aroused, tar and feathers were prepared. It was Moses Hoge who under these circumstances quieted the people and restrained the soldiers—preaching a great sermon on "Render under Caesar the things which belong unto Caesar, and unto God the things which belong unto God."

In 1814, during our second war with England, the British landed a force of troops and burned the Capitol at Washington. It was reported that the same soldiers were marching toward Richmond. This news came to Dr. Hoge one Sunday afternoon, just as he was beginning his usual religious service. He stood up at once and spoke to his audience upon the duty of defending home and country, urging the men present to take their rifles and go and meet the enemy. The next day at noon a company of horsemen was ready, and Dr. Hoge again addressed them, urging each soldier to fight even unto death.

VII. Opponent of Slavery.

Though Dr. Hoge held the common view of his day regarding war, he was more sensitive than most of his fellow ministers re-

garding slavery. He carried his opposition so far that he thought it was very possible that he would be compelled to leave the country. In 1808 he wrote a letter to a member of his family in which he said: "My objections to the slavery of this country have always been very strong, and are becoming more so. I wish therefore our landed interest so managed as to furnish a retreat when age or any reverse shall render a removal necessary."

Another extant letter written in 1819 is concerned with his efforts to unite a husband and wife belonging to different masters. The letter goes on to deplore the condition of the slaves subject to such separations and to predict the judgment of heaven upon the land if such injustice continues.

Dr. Hoge's sentiments regarding slavery were transmitted to his family. Two of his three sons moved to Ohio that they might live in a territory where slavery did not exist. "If you continue in Ohio," he wrote to one son, "I wish your brothers to settle there also; and in that case should my life be prolonged I wish to spend my last days in that country."

VIII. An Effective Preacher.

As a preacher Dr. Hoge was very effective. Historians tell us that when he came to Hampden-Sydney scepticism and infidelity was still common in Virginia. Even where there was not open infidelity, there remained among many of the intelligent and the wealthy and the influential, if not an aversion at least an apathy to Christian worship and Christian duty. The ministry of Dr. Hoge appears to have been instrumental in no inconsiderable degree in correcting this unhappy state of affairs. Under its attractions a number who had been accustomed to keep aloof from the temple of God became its regular visitants and of these not a few by a profession of religion were enrolled among the members of the Christian church.

Dr. Hoge's effectiveness, however, did not depend on his delivery. In his young days a friend tried to make some improvement in his exterior manner, to impart more grace to his movements, by example and instruction. He finally gave up in despair,

saying: "I do not believe that all the dancing masters in the world would make any alteration in your manners; we must let you go out as you are, and make your way through the world in your own way." He never acquired any grace in the pulpit. His son acknowledges that he lacked the gifts of an orator. A friend said: "His arms seemed always too long and their movements were awkward."

What was the secret of his power? William Shields Reid says: "He possessed a mind of uncommon vigor, capable at once of accurate discrimination and profound research, and withal richly stored with the treasures of scientific knowledge. As a preacher his manner was ungraceful, even uncouth, but there was so much depth and originality of thought, such richness and force of illustration, and such clear and cogent reasoning, that the awkwardness of his manner was very soon quite overlooked or forgotten." Peyton H. Hoge in his life of Moses Drury Hoge takes us even farther back: "His piety was that old-fashioned Brainerd type that wept in secret over imperfections that no one else discovered and agonized in prayer over the souls committed to his charge; from devotions like these he went into his pulpit and men trembled and prayed and believed at his word."

IX. Abiding Influence.

I would like to write of the early history of the Seminary—but there is no space now for that. We might note that in the eight years of his service as Professor in the Theological Seminary Dr. Hoge sent more than thirty young men from his classes into the ministry. One of these was Daniel Baker, perhaps the greatest evangelist that our church has ever produced. And his influence continues to abide. No less an authority than Robert L. Dabney said: "It was Moses Hoge who impressed upon the Virginia ministry that moderate type of evangelical Calvinism that has ever since distinguished it."

In his day Dr. Hoge received little assistance. The Synod did little or nothing to aid him in a practical way, and Dr. Hoge was forced to bear the burden of the Seminary almost alone down to

the day of his death. At the same time he was subject to considerable criticism because he did not follow in every respect the wishes of his brethren. Among other things, he was accused of indolence. Commenting on this strange charge in his diary he says: "It would have been more plausible to have charged me with suicide." He adds: "That I have done irreparable injuries to my constitution by what appears to me extraordinary exertions for the ecclesiastic as well as secular youth under my care I have no doubt." The restraint under which he speaks is better appreciated by one who reads the portion of his diary which has come down to us. For he was a humble man, one who constantly underrated his accomplishments and was never satisfied with his efforts. As a matter of fact Dr. Hoge did hasten his death by his extraordinary exertions for Hampden-Sydney College and for the Theological Seminary in Virginia. He poured out his life because of the firm conviction planted in him as a youth by Samuel Stanhope Smith—that sanctified learning is the world's greatest blessing; unsanctified learning is the world's greatest curse.

That phrase might be taken as the ideal for Union Theological Seminary in the present day. The institution is open to truth from whatever source it may come. But it must be sanctified, consecrated to the Master's use. The present faculty is as ready as Moses Hoge to pledge their lives and their energies to that end.

PERSONALITY TYPES AND THE CHRISTIAN APPROACH.*

By Professor D. Maurice Allan, Ph. D.,
Professor of Philosophy and Psychology in Hampden-Sydney College, Hampden-Sydney, Virginia.

Psychology is often charged today with being anti-Christian. The gist of the accusation is that psychologists explain human nature without a soul, Christ without His Deity, conscience without Moral Law, sin without responsibility and prayer without the supernatural. Anyone who has studied Professor Leuba's statistics showing that psychologists are the least religious of all classes of scientists or has read a naturalistic psycho-biography of our Lord like Dr. Knight Dunlap's is aware that these charges are well founded. Three groups of psychologists can be put down as enemies of the faith without fear of denial: the ultra-behaviorists who teach that human personality is an electro-chemical machine; the disciples of Freud who view man as a magnified sex instinct; and the "religious psychologist" who would reduce the realities of spiritual experience to hallucinations, suggestibility and psychopathic symptoms. Never did the Christian minister or layman need greater vigilance in his reading. Here if anywhere it is necessary to "try the spirits."

Nevertheless, Christians today may well feel a debt of gratitude to psychology. Numberless passages of Scripture, many of them traditionally obscure, come into a fresh light when illumined by psychological principles. The Bible stands out ever more clear as a crystal fountain of never-ending insight into human nature. Our whole program of Christian education and Sunday School work has been revolutionized by a scientific study of the learning process and its proper motivation. Indefatigable psychologists have dug up an extraordinary amount of information about personality and its adjustment which is of almost priceless value to

*This article was prepared some months before the appearance of Dr. Henry C. Link's widely read book, *The Return to Religion.*

the minister in his endless contacts with human beings. Finally there are some heartening signs of a new day among psychologists themselves.

When thirty years ago William James wrote his epoch-making work, "Varieties of Religious Experience," he wrote with great learning and fine sympathy. But he made the tragic error of portraying the religious life of mankind as largely an *abnormal* experience. Most of the writers on this subject in the past three decades, even the most devout, have followed in his train. Today, however, those psychologists who best understand the meaning and reality of Christian experience are insisting that the spiritual life is the only normal, natural, healthy life and that it is irreligion that is abnormal and pathological. It was in this vein that Dr. John Rathbone Oliver in his notable book, "Fear," declared that the only class of people who never haunt the office of a practicing psychiatrist are those who "both believe and practice the Christian religion." In a more recent book, "Psychology At Work," Dr. Walter R. Miles, a leading American psychologist, writes: "Recent psychological study . . . indicates that a religious philosophy of life is apt to offer most people a more favorable basis for personality adjustment and development than any other." He goes on to suggest that psychology is destined to be the great mediator between science and religion and concludes; "A balanced philosophy of life that renders to religion the things that are religious and to science the things that belong to science has the best chance of making complete and happy personalities, those that are best able to meet life's problems and help others to meet them." Such a scientist is "not far from the Kingdom of Heaven."

In what follows we shall review some of the more recent fact-findings in the field of Personality Types and suggest how they may be fruitfully applied to the Christian ministry. Of all the facts about human nature there is none more vastly significant than its refreshing variety, its astonishing range of individual diversity. Each one of us is a real individual with an unparalleled personal history and a unique combination of qualities. Dr. E. S. Conklin has estimated that we are a compound of 300,000 billion factors. There is thus not one chance in infinity of two persons being ex-

actly alike. Perhaps Leibniz was right in suggesting that God loves individuality above everything else and that was why He created everything different, from the lowliest atom to the highest intelligence. Yet strangely compatible with this is the further fact that there are definite types of human beings, as our Lord so clearly taught, with different keys or approaches to them. They are not fixed types to be quickly labelled and permanently pigeonholed, however, but fluid, dynamic types moving in different directions and developing to various degrees in these fundamental directions. Failure to recognize this fluidity marred Plato's classical analysis of man into three types: intellectual, ambitious and sensual; also Galen's fourfold division into the sanguine, phlegmatic, choleric and melancholic types; and even the modern endocrinologist's attempt to set up the thyroid, pituitary, adrenal, parathyroid and gonad types. The consensus of opinion among sane-minded psychologists today is that these are the formulas of doctrinaires and extremists, not well supported by the facts. Rather we must think of our types as distinguishable degrees along three or four main dimensions such as social development, emotionality, energy-level and value-tendency. Let us trace these out in silhouette.

I. Social Development.

Here the most important division is the threefold one: extrovert, introvert and ambivert. The extrovert is the person who is highly responsive socially, who expresses his thoughts and emotions readily and whose interests are in the outer world of people and events. He likes to be in the swim, hates to be alone, makes friends easily, takes the lead at social gatherings, willingly accepts advice from others, likes to act on the spur of the moment and prefers social or outdoor recreations to intellectual ones. The introvert, on the other hand, prefers to work alone and to be alone, likes to work out his own problems rather than seek advice from others and deliberates much before acting. He shrinks from confiding in others though once he lets go he may be very outspoken. He likes to think and daydream; and when things do not go right, he takes refuge in dark brooding. He has a tendency to be touchy,

to be easily hurt and embarrassed. In more extreme cases, he feels isolated and shut off from others; he is highly suspicious of the motives and attitudes of others. He is inclined to be a radical but at heart may be sentimental and idealistic. The third type, the ambivert, is a blend of these opposing sets of traits. He may verge towards the introvertive or towards the extrovertive side, but is less extreme and more balanced than either of the others. Fully fifty percent of people are neither introverts nor extroverts but are to be classed as ambiverts. They may be moving, however, steadily in either direction; or they may change from day to day, according to internal and external forces acting. Each type is valuable to society and equally precious in the sight of God. The extroverts make the best salesmen, foremen, politicians, promoters and social leaders. The introverts are more apt to realize themselves as thinkers, writers, inventors, dreamers, research workers, critics. There are exceptions, of course.

Every church is a mixture of these types. Presbyterians with their traditional dignity and composure are supposed to have a larger percentage of introverts than Methodists or Baptists. Some available statistics indicate that this is indeed so, that few Presbyterians are decided extroverts, but that the typical Presbyterian is the balanced ambivert. In our Lord's company of apostles, Peter is clearly the extrovert; Andrew and Nathaniel impress us as introverts; James and John show the marks of both types. The Master had His inimitable ways of dealing with each. The key to the extrovert's nature is his fondness for overt activity and his readiness to receive suggestions. He is most satisfied when he is put on many committees, given lots of hustling and bustling to do and encouraged to buttonhole and interview others. He also needs clear directions and likes to be spoken to frankly and heartily. His great value to a church is the contagion of his cooperative enthusiasm. The introvert is much more apt to be misunderstood and requires more adroit handling. Any semblance of backslapping or social aggression may rub him up the wrong way. He shrinks from excesses of confidence or emotion. He prefers to go his own way and to work in his own way rather than to be driven or overpersuaded. Suggestions should be put to him very tactfully with

the idea that he work out the details for himself. In fact, the intelligent introvert is apt to be especially gifted in planning and working out fine details. He can also express himself much better in writing than in speaking. While he will hesitate to speak to a new church member or one who is losing interest, he may write a beautiful letter. His gifts of dreaming and planning and brooding have great potentiality in the service of Jesus Christ and the advancement of the Kingdom. Many of our hymn-writers, scholars, theologians and authors of devotional literature have been marked introverts, socially retiring perhaps but richly expressive on paper, eloquent of deep feeling or profound thought.

In the daily run of church work the introvert is harder to get interested but will probably stick longer. The extrovert is easier to enlist in enthusiastic service but is more quickly tired or discouraged and needs more frequent praise or prodding. Fortunately, he accepts both with good grace, if not overdone. The introvert needs praise too but of a more subtle kind and very sincerely given. Blame or criticism kills his spirit entirely, unless he lives in First Corinthians, thirteenth chapter. Wise and happy is the pastor who can harness these sharply contrasting types to the onward progress of God's Kingdom in Church and community.

II. Emotionality and Temperament.

The first distinction that meets us here is between the highly emotional type and the calm, matter-of-fact type. The former is quickly moved to poignant feeling and powerful emotion. He is hot-tempered, swiftly overcome by terror, prostrated by grief and warmed to passionate tenderness. Many of the strongest religious natures belong to this type. In its extreme form it breeds fanatics. The fatal defect of this class of people is that they demand emotional stimulation and if they do not get it they soon wear out or drop out of the ranks. One woman I know, a Presbyterian too, made it a practice to attend every revival campaign within a radius of ten or twenty miles. Her eyes rolling upward and a throb of ecstasy in her voice, she would exclaim: "Oh, I get such a wonderful thrill out of them!" Despite the dangers of such emotional indulgence, no human type is of greater potential power

in the Christian Church. When once their turbulent emotions are caught up in a steady flame of devotion and directed by high spiritual principles we have a potential David, St. Paul or Martin Luther.

The calm, matter-of-fact type presents a distinct problem. Whether he be a shrewd, calculating business man, a cool, judicious lawyer or a hard-headed scientist, he is apt to distrust emotional displays and sentimentality. But facts and reasoning and well-organized programs make a strong appeal to him. Religion to him is either a clear-cut rational theology or a strictly business proposition. The dean of a famous Divinity School has a mind of this type. He expounds liberal Christianity like an engineer expounding the hydro-mechanics of Boulder Dam. His books, like his sermons, are smooth, logical, dispassionate, cold. At bottom, these people are not devoid of emotion but their emotions are thoroughly dominated and controlled by their intelligence or their mastering ambitions. Once they are genuinely converted and surrender their lives to the Master of All, they become great stabilizing forces in the Church, instead of blocking or reactionary forces. They inspire confidence in others because of their cool composure and their insistent utilization of hard facts. One of these calm individuals and an emotional person, if they have some congenial interests, often make a superb team together in the service of God and man.

The sermon, the address, the teaching lesson should be adapted to appeal to both of these types. Deep, moving emotional intensity should be combined with clear-cut analysis and sensible presentation of realistic fact. Too often our public messages are either of the fervent feeling type or of the argumentative, theological or factual type. Both kinds of appeal must be included if the whole range of human nature is to be reached. Likewise in private conversation we must size up the individual and use the approach, emotional, logical or practical, that will best strike the chords of his nature. In all this, we shall be but following humbly in the footsteps of the Man of Galilee who was ever so thoughtful and discerning in his approaches to different human souls.

Another pair of emotional types are the cycloid and schizoid

temperaments. The former has repeated ups and downs of emotional temperature. He alternates between exaltation and depression, between bubbling gaiety and somber melancholy. One day, or hour, he is up in the clouds; the next, he is down in the depths; in the one mood on top of the world, exuberantly over-confident; in the other mood, a worm of the dust or one who has committed the unpardonable sin. In some of these cycloid people, there is little exaltation and more melancholy. In such cases, they are over-anxious, unself-assertive, troubled with feelings of inferiority and often profoundly religious. The typical cycloid, however, like Reuben, is as unstable as water. At first sight he appears most unpromising as Church material. Yet if we look deeper, we see that he has a rich nature and is highly sensitive to his environment. This means great gifts of sympathy and unlimited possibilities of influence. The unnatural poise which so often heralds the onset of the cycle of elation and despondency reveals also the fact that this type of person is over-repressed. His salvation is to find a regular place in the devotional life of the Church and to be introduced to active and varying forms of service. Was not the Apostle Peter fundamentally of this type until the transforming power of Christ made him a towering rock of strength? Notice how often the Master gave Peter opportunities to confess his loyalty, wonder or love and how busy he kept him in constant attendance and service.

The schizoid who is an emotional type of introvert is oversensitive, reacts unfavorably to strangers, is easily embarrassed, extremely touchy and lives in a world of his own fantasies and forebodings. It is difficult for him to reach a decision when action is called for. He tends to be cynical, sceptical and pessimistic. Here is another unpromising type, repellent to many of us. Yet we must recall that He who called the twelve chose Thomas with all his carking doubts and haunting fears and that Thomas finally won his place among the heroes of the Cross. In a church that I am acquainted with, there are two arch-pessimists. Their first reaction is to throw cold water on any new plan or program, Belmont, Diamond Jubilee or what not. So sure and certain is this reaction that their fellow-elders and deacons have an ironical

smile ready. But these pessimists have some invaluable qualities. They serve as a useful check upon the too facile optimism of the rosy sentimentalists; and they are almost invariably very loyal and conscientious at heart. Their very carping objections and gloomy scepticism spring from their desire to do things exactly right. They should be allowed to express themselves freely and new projects should be explained to them very carefully and patiently, if possible in advance of formal broaching. Though they be a veritable thorn in the flesh of the pastor, he should treat them with the utmost courtesy and thank them cordially for their wise warnings. They are sometimes his best friends in disguise. They also provide healthy humor for their associates. But the minister should of course never laugh at them, only with them.

III. Energy-Level.

In this dimension of personality we encounter the hyper-kinetic who is abounding in energy and the hypo-kinetic who is lethargic, energy-locked. The first provides little of a problem unless it be to supply shock-absorbers for his boundless forces. Since he is usually an enthusiast, he can put new life into spiritless groups. But he needs the judicious to counterbalance him or else he may be the proverbial bull in the China shop. With the love of God in his heart and the Holy Spirit indwelling to guide his volcanic energies, he is an irresistible force for righteousness or evangelization. Every wise Christian leader will be on the prayerful lookout for such human forces to be touched and used by the Savior.

The opposing type is the inactive pew-warmer who is the bane of every organization and a travesty on Christian discipleship. Yet there is a lively hope even for these. Their timidity may be overcome by displays of missionary courage, by challenging sermons and by repeated calls to simple forms of service. Often it is secret conflict which is absorbing and draining their energies. In such cases, confidential friendship and the outpouring of the heart in prayer are the best remedy. Often they are just tired souls who come to Church to rest. How well the Father of Spirits understands those tragic circumstances in which "they serve who only stand and wait" and has comfort for such beyond our ken.

IV. Value Types.

W. G. Everett's eightfold classification of values and Spranger's six Value Types have opened up a new and interesting approach to human nature. In the latter division, there are six kinds of people according to the values emphasized: the intellectual type, the esthetic type, the economic type, the political or power-loving type, the social type and the mystical type. Of these we shall only deal with the first because this is the type that the Church is most seriously failing to reach today and one of the most important types to reach. With the rapid expansion of university life and the unparalleled ascendancy of science, this is a group of increasing influence and yet one that is tragically lost to Christianity. Whereas fifty-five percent of the recognized leaders of society are church-affiliated, less than thirty percent of scientists and intellectuals are such. It is possible that some others are followers afar off. Is it not imperative that we reach out and bring our scholars, our university professors, our writers, journalists and scientists into vital touch with the eternal Christ? It is appalling to think what will happen if our intellectual centers are completely paganized. I cannot conceive of any finer or more fascinating, not to say challenging, missionary work for a young minister of scholarly instinct than to understand and win this type.

One difficulty of the intellectual type of people is that their minds are so trained to scientific scepticism, a scepticism of method inherent in science, that the capacity for faith atrophies. Another difficulty is their frequently astonishing ignorance of the Bible and of spiritual things. Still another is an attitude of intellectual pride which our colleges and universities build up in spite of themselves —a self-conscious aristocracy of brains. Another stumbling-block is that both dogmatism and too intense emotionalism in the pulpit repel them. The medievalism and anti-scientific militantism of some staunch but misguided Christian circles also antagonizes them. Finally, it is fashionable in some intellectual centers to be radical because it is so much more stimulating, shocking and even "distinguished" to be so.

To meet the needs of the intellectual type, the Christian min-

ister must be not only well-equipped mentally and spiritually; he must combine strong convictions on essentials with very great open-mindedness and fairness of spirit. It may be objected that this is a dangerous combination. The answer is that it is much more dangerous for the Christian leader in the world of today not to possess just that blend of characteristics. Narrowness and intolerance drive more people away from Christ than the accompanying zeal can win for Christ. It is true that a devastating modernism and an insidious liberalism are felt by many, and not without reason, to be the greatest enemies of the Church today. But if we fly to the opposite extreme, as some factions are doing today with accusing finger levelled at everybody else, we can never hope to win these intellectual classes who are so tremendously worth saving. The scientific sceptic cannot be argued into Christianity any more than tongue-lashed. But foremost among many means which God can bless to touch his mind and heart is well-informed, fair-minded persuasion and friendly discussion. Finally, since the intellectual is in the main a lover of truth and quickly revolted by caricatures, nothing will take the place of preaching a gospel that is as broad as the Mind of God, as deep as the Love of God, as high as the Righteousness of God and as wholly positive as the sacrificial radiance of the Christ.

We may conclude with a word of counsel which a Christian psychologist might offer to one entering the ministry or any field of Christian service. First, let us cultivate an *intelligent interest* in human beings of all types. To this end, study people sympathetically, project yourself into their feelings by acts of living imagination and understand their motives, not from a mere external viewpoint, but as if they were your own. Second, because of the very variety and diversity of human nature, old and young, avoid any narrow crystallizing or ossification of your living message. Diversify your message, your appeal and your study of God's book. No confinement to habitually selected portions of Scripture but only the full-orbed Truth will suffice to reach all kinds of people. Third, seek active friendship and understanding with men who are very different from you in temperament and viewpoint, especially among your fellow-workers. The Christian Church today

is cursed with cliques and factions who cannot or will not understand each other. But we *must* understand each other if progress is to be be made for Christ's Kingdom. If one among us dwells too much in the Old Testament dispensation, or in the Social Gospel, let us be glad that he has such an experience and seek only to enlarge, not to destroy it. Both liberals and conservatives in our Church today need more of this irreducibly Christian sympathy. Finally, the greatest asset of the minister, next to his own vital spiritual experience, is his unbounded faith in human nature. Professor Thurstone's vocational analysis has shown that "interest in people" or liking for people is an outstanding characteristic of successful ministers, teachers and personnel workers. Cynicism has no place in church or pulpit. To succeed with people we must believe in them. We must see human beings as God sees them, worth long patient ages of creative preparation for them, worth giving His heart's desire to die for them. How can we despair of the throngs of humanity when Christ the Savior loved them and yearned over them with such compassion? Did He not set the world on fire with eleven obscure men whom He loved and trusted until they became great for Him? The Christian ministry in all its forms is God's adventure among men. Its happiest privilege is to adventure forth into the lives of others until His Presence in all its wonder be found there too.

THE FORM HISTORICAL STUDY OF THE NEW TESTAMENT.*

By Professor Julius Richter, Ph. D.,
Professor of Missions in the University of Berlin, Germany.

The life and sayings of our Lord Jesus Christ are of so unique interest that every now and then attempts are made to get a little bit nearer to the actual facts. Two new ways have been tried of late by German New Testament scholarship, one by Rudolph Bultmann and his friends, the others by Martin Dibelius and a rather large group of fellow-workers. Rudolph Bultmann in his brilliant book, "Die Geschichte der synoptischen Tradition" (Göttingen, 1931) starts with the evident observation that in some places the Synoptic Gospels are influenced or shaped by the theological trends of the first Christian congregations. This is evident, e. g., Matthew 18: 15-18, where minute regulations are given for the legal procedure of church discipline, rather improbable in the lifetime of Jesus where no church yet existed; it may be probable (Matthew 5:19) where a difference is made between teachers who "relax a single one of these commands" and those "whosoever obey them and teach them," where it is surmised at least that a distinction is made between liberalizing and Judaizing groups in the Jewish-Christian congregations. It is worth while carefully to scrutinize the Synoptic Gospels to ascertain how far such tendencies of the young congregations might have remoulded the gospel tradition. Bultmann has gone too far in his conclusions, yet his point of view was right. Professor Martin Dibelius starts in another direction. It seems to be proved that all three Synoptic Gospels have been written in the first century, that the gospel of St. Mark existed already before the destruction of Jerusalem, 70 A. D., that the "Urmarcus" (the first outline of this Gospel which in some chapters can be distinguished and separated out) was even a decade older, and that the other main source book, the Logia, or sayings of the Lord, prob-

*This article was contributed to the Review just before the issuance of our July number containing Professor J. E. Bear's article on Form-Criticism. It will be interesting to compare and contrast these articles on a widely discussed subject of our day.

ably was of that same early time. So the first written documents of the life and sayings of our Lord we have in our New Testament are not older than about thirty years after His death and resurrection, at a time when hundreds of contemporaries were yet living, a unique position not equalled by any of the great founders of religion. Yet in this short period of not more than thirty years two very important changes had taken place: the main emphasis of the young church had shifted from Palestine and its Jewish background into the Roman empire with its Hellenistic surroundings; and all records of the life and sayings of our Lord had been translated into the vulgar Greek language, the *koiné*. Only the scantiest fragments of the Aramaic of Jesus have remained, such as "Eli, Eli, lama sabachtani," "Abba," "Maranatha." It is an irreparable loss that the Jewish-Christian congregations of Jerusalem and Palestine have left no written records of their rich heritage of sacred memories. We do not know if among the "number of writers who have essayed to draw up a narrative of the established facts of our religion" which Luke has carefully consulted there was a single Aramaic writing. We do not even know if the Greek physician Luke was able to read Aramaic. The authors of the Gospels of St. Mark and St. Matthew evidently have been Jewish Christians, yet to our surprise we have to state the fact that in compiling their books they used Greek materials and there is no indication that they translated it themselves from original Aramaic. It is possible of course that the "Urmarcus" and the "Logia" originally have been written in Aramaic, yet as far as we are able to follow it up both Mark and Matthew had before them already Greek source texts. This fact seems to be a reliable proof that the major emphasis of the young Christian church about the year sixty or seventy A. D. had already shifted from the Jewish into the Hellenistic surroundings.

This then is the background of the Synoptic Gospels: Hellenistic gentile-Christian congregations to some extent with Jewish-Christian leaders, many contemporaries of Jesus yet living in these congregations, all records of the life and sayings of Jesus conversant in *koiné*. We should suppose under such circumstances that these Hellenistic Christians would have an insatiable hunger for accurate information of anything and everything connected

with the life, death and resurrection of that Lord in whom they had learned to believe as their only hope for life and eternity and that not even the proximity of the consummation of the world and the return of the Lord in glory could hinder them to get as solid a foundation of their new faith under their feet as was within reach—a situation graphically described by Luke at the beginning of his Gospel: "I have decided, O Theophilus, to write out all facts in order for your excellency, to let you know the solid truth of what you have been taught."

Martin Dibelius is not following this line; he proved convincingly that even if Luke had biographical leanings the material which was at his disposal for the Gospel were faith documents of the young Christian church prompted by their evangelistic endeavours to convert their pagan neighbours and to teach the neophytes. He even presupposes that the Christian propagandists had short-cut materials or papyrus slips in their bags so as to have them easily at their disposal in their sermons and talks. He supposes that St. Paul was using such a papyrus slip on the Lord's supper (1 Cor. 11:23-26) or with regard to the Parousia of the Lord (1 Thess. 4:15-18). Plenty of such "short stories," collections of sayings of the Lord, and similar scattered material were first arranged in book form in the source books of the Gospel writers, such as the "Urmarcus" and the "Logia book" and perhaps some similar pamphlets, and they were rearranged under definite points of view by the authors of our Synoptic Gospels. So we must carefully dig down by steps: a. under what points of view have our authors composed their Gospels? b. to what extent are we able to disentangle their source books, first of all the "Urmarcus" and the "Logia book"? c. how far are we able to reconstruct the original form of those short-cut stories or sayings which were the original propaganda material of the Christian missionaries?

Dr. Dibelius in his two books, "Die Formgeschichte des Evangeliums" (second edition Tübingen, 1933) and the accompanying reader "Die Botschaft von Jesus Christus, die alte Ueberlieferung der Gemeinde in Gedichten, Sprüchen und Reden" (Tübingen, 1935), is taking the third task in hand. It is exceedingly interesting and illuminating to follow his careful research.

He singles out the passion story as the only continuous record which has been kept in the main unchanged by all four Gospels—only the anointment at Bethany (Mark 14:3-9) is eliminated as a later addition. The rest of the passion story up to the resurrection of Christ being regarded as the one coherent record already in the "Urmarcus," it is of surpassing interest to compare in detail how the four Gospels have changed, added, eliminated, recast the text either from their theological presuppositions or enriching it by legendary traits or in the general line of their representation of Jesus.

He divides the rest into five main groups: a. the message, the kerygma; b. the main proofs, the paradigma; c. the "Novelle," short stories; d. the "legends," stories of personal interest, often for second range persons such as Joseph, Mary, Peter, Zacchaeus; e. the parainesis, admonitions.

The kerygma is the gospel of salvation through Jesus Christ, His death and resurrection. It is typically rehearsed in almost identical terms in the sermons of the Acts, e. g. 10:37-43; 2:22-33; 13:23-41. In a classical way it is outlined (1 Cor. 15:3-5). This gospel of salvation through the death and resurrection of Jesus must always be kept in mind as the faith-creating center of all preaching and all else the missionaries had to report. Jesus has been oriented on this as the polar star.

As an always-at-hand support for this kerygma we find eight typical and ten more associate paradigmas: proof stories, such as the healing of the paralytic (Mark 2:1, ff); the fast question (Mark 2:18, ff.); the pulling of ears of corn (Mark 2:24, ff.); the withered hand (Mark 3:1, ff.); Jesus' relatives (Mark 3:31, ff.); the blessing of the children (Mark 10:13, ff.); the question of tax paying (Mark 12:13, ff.) and the anointment at Bethany (Mark 14:3, ff.). In most of these stories and their parallels in the other gospels it is fairly easy to cut off short introductory or concluding remarks by which the authors have brought them in line with the rest of their tale and so restore them in that typical form in which they had gone on from mouth to mouth almost verbally.

Even at present it is so easy to learn them by heart because their cast is so concise and appropriate.

A further group are what Dibelius calls the "Novelle," short stories in which the proof character of the main subject, the salvation in Christ, is not so evident or is to some extent covered by an evident interest in a fuller detailing of the procedures, stating the success, describing disease and healing. He classifies nine stories under this heading, the blind man of Bethsaida (Mark 8:22-26) and the epileptical boy (Mark 9:14-29) being perhaps particularly typical, and he adds the five great stories of St. John as belonging in the same category.

The fourth group are the legends, stories told with an exquisite literary skill, such as the birth stories of Luke and Matthew, the twelve year old Jesus in the temple (Luke 2:41 ff.), the visit of Jesus at Nazareth (Mark 6:1 ff.), the wonderful fish catch (Luke 5:1 ff.) and similar stories. Here the Greek art and passion for story telling is particularly evident, yet here, too, critical doubts are raised with regard to the underlying historical facts which evidently appear to be shaped by a bright imagination.

The last great group, then, are the sayings of the Lord, most of them religious or ethical admonitions, most of them without giving a definite time or spot or occasion when or where they were pronounced. Some evidently from beginning have been continuous sermons, as, e. g., the great eschatological sermon (Mark 13:3 ff.), the first sending of the disciples (Math. 10:5 ff.) or the attacks of the Pharisees (Math 23:1 ff.). But of course most of them were isolated and it is of unending interest to study how the Synoptics have used them, built up great sermons by this material like the Sermon on the Mount (Math. 5-7; Luke 6:20-49) and others.

Under this last heading Prof. Dibelius is treating the parables of the Lord, too, (Formgeschichte, pp. 24 ff.), pointing out that all of them have an outspoken paraenetical tendency and purport. Perhaps we would have preferred to treat them as a separate category as in the "Botschaft," pp. 35 ff. Many parables after all are more didactic than parainetical. In a specific way they are propounding the secret of the kingdom of heaven.

Now then what have we to say to the whole scheme of Prof. Dibelius? Without doubt a great amount of painstaking and ingenious research has been applied; a new driftway is pushed into the underground of the tradition of the primitive church. If under the influence of Rudolph Bultmann there was a tendency to enlarge the scope of the influence and the recasting tendency of the Palestinian congregations, here we have a careful reaction and concentration on the original strata of the most ancient and most reliable apostolical tradition. Of course we have to keep in mind that this original material has passed to reach us in the Synoptic Gospels through two sieves, first, their source books, such as the "Urmarcus" and the "Logia book," and, secondly, the literary plans of the Synoptic authors all of which evidently had definite aims and Luke particularly an outspoken biographical bias which of course was in friction with the quite unhistorical tendencies of the first narrators. I am doubtful if in the discoverer's joy of a new entrance into the sanctuary of the most original material accessible with regard to the life and the sayings of the Lord Dr. Dibelius has always had these two checks sufficiently in mind. Yet after all we are grateful to him for opening this new gold mine of research.

KEEP UP YOUR READING!

On the following pages will be found a list of books recently acquired by the Seminary Library which are now available to out of town borrowers. For the convenience of the reader titles have been grouped under general headings. A copy of the regulations governing extension loans may be obtained if the prospective borrower will address a request to the Librarian, Union Theological Seminary, Richmond, Va.

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Issued four times a year—October, January, April and July. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister churches.

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BIBLICAL THEOLOGY.

HEBREW RELIGION: ITS ORIGIN AND DEVELOPMENT. *By W. O. E. Oesterley and Theodore H. Robinson.* The Macmillan Company, New York. Second, Revised and Enlarged Edition. 448 pages. $3.00. No serious student of the Old Testament can afford to neglect this careful and scholarly work. It presents probably the best account of the origin and development of the Hebrew religion from the standpoint of modern critical scholarship. According to these distinguished authors Jehovah, a local God of the Kenites, became the God of Israel in the period of the Exodus. His worship retained earlier remnants of animism and of polytheism, absorbed important features from the Canaanites, received its main ethical (and monotheistic) content from the Canonical Prophets, and was moulded by Babylonian, Persian and Greek influences down to the time of Christ. Though the writers depart radically from our traditional conceptions they believe that the religion of Israel culminates properly in the Gospel of Jesus who is Risen Messiah, crucified Redeemer and Incarnate Word. E. T. T.

A Fresh Approach to the Psalms. *By W. O. E. Oesterley.* Charles Scribner's Sons, New York. 301 pages. $2.50. Any book from the pen of Dr. Oesterley is sure to be important, thoroughly scholarly and well written, and there is no other man in the English-speaking world better qualified to write on the Psalms. He begins by pointing out that while the Psalms in many respects stand alone, without parallel, they are at the same time part of a world literature, and he quotes a number of passages from Egyptian and Babylonian Psalms that indicate thought-parallels with the Hebrew Psalms. The next six chapters discuss the critical questions of date, earlier collections, titles, music of the ancient East and the Israelites, and poetical structure. Recent studies have led scholars to assign an earlier date to much of the Old Testament material than was formerly the case. Dr. Oesterley thinks it doubtful that any of the Psalms belong to the Maccabaean period and that many more are pre-exilic than we were once led to believe. Three chapters are devoted to the use of the Psalms in Hebrew, Jewish and Christian worship. The second of these chapters has a fine discussion of the origin of the Synagogue, which he places later than most recent scholars do. Three chapters are devoted to the theology of the Psalms, one to Messianic interpretation and one to Angelology and Demonology. These last chapters belong to Dr. Oesterley's special field of study and reflect the results of his long and thorough scholarship.

Ministers and students not in a position to consult many books will find a long felt need met in this book. It sheds fresh light on many of the familiar Psalms. No minister can afford to be without it. H. S. T.

An Introduction to the New Testament. *By Kirsopp Lake and Silva Lake.* Harper and Brothers, New York. 302 pages. $2.50. This book represents the facts which for many years have been the skeleton of the course on English Bible given at Harvard. In the first 183 pages we find a discussion of some of the literary and critical problems connected with the New Testament writings. The next 60 pages deal with the background, Jewish and Gentile, against which the New Testament must be set. Finally there are five appendices dealing with Chronology, Topography, Quotations from the Fathers about the authorship of the Writings, a suggested list of N. T. Problems for Investigation and a very good Bibliography.

Dr. Lake says this *Introduction* was written with three groups in mind—students in colleges and seminaries, teachers who desire a foundation on which to build and Dr. Lake's own students who may wish to have summarized the facts studied in his course. Thus this book is written by a thorough scholar, who is also a teacher and who has the student primarily in mind. This gives us a key to the character of the

presentation. It does not attempt an exhaustive examination of all the literary problems of the New Testament. Nor does it attempt to solve all the problems. Rather it is a teacher's outline, giving in a simple, readable way the facts connected with the authorship, sources and occasion of these writings and suggesting some of the principal critical problems which the authors think should be examined. They point out the varying views where there is a difference of opinion, indicate the lines of evidence for each and express their own opinion. Footnotes indicate where a full discussion of the various questions may be found, and these bibliographical foot-notes are one of the most valuable features of the book for students.

Dr. and Mrs. Lake are not dogmatic in their opinions and frequently own that they must wait for further light. They question many of the Liberal dogmatic positions as well as many Conservative ones. On the whole they lean to the Liberal side in regard to the authorship and dating of the New Testament writings. However, perhaps one of the main impressions a reader of the book will carry away is that there are many problems connected with the New Testament, and there is ground for not being dogmatic.

Some of their conclusions may be of interest. Mark's Gospel probably never circulated without his name attached. His plan is broadly but clearly chronological. Mark 13, probably written earlier than the siege of Jerusalem, is probably a fair representation of what Jesus said. Matthew is a second edition of Mark, but Luke wrote a new book, as he wished to correct some of the statements and impressions made by Mark. They reject the Johannine authorship and suggest an Egyptian origin for the Gospel. "Luke-Acts" forms one work of an unknown author. The Lakes do not have a high regard for Luke's historical accuracy, especially in the matter of chronology. The speeches in Acts were probably the composition of the author but they do give us a good idea of early preaching even though they may not give us Peter's or Paul's words. They think that in Acts 15 the author has probably combined the story of two controversies (over circumcision and over social intercourse of Jew and Gentile) into one incident. The Pauline authorship of Colossians and Ephesians is questioned but not considered settled. The Pastoral Epistles point to a church life after the days of Paul, although II Timothy may contain some Pauline fragments. I Peter was probably written in the time of Trajan and so is not Peter's work. The date and authorship of Jude is unknown. II Peter dates from the second century. The Epistles of John are from the hand of the author of the Fourth Gospel. Revelation is a unity and was a Christian work from the beginning, not a revised Jewish Apocalypse. Its date and authorship are uncertain.

These tentative conclusions of the authors are but a minor feature of the book. Their main objective is to present some of the literary and critical problems in the New Testament which they think are important

and through suggestions and references to fuller discussions to lead the student on to make an investigation for himself so that he may arrive at his own conclusions. J. E. B.

LUKE: FIRST CENTURY CHRISTIAN. *By Graham C. Hunter.* Harper and Brothers, New York. 170 pages. $2.00. Accepting both Luke and Acts as the work of Luke, the companion of Paul, the author has drawn from this material a very realistic picture of the "Beloved Physician." Of course "sanctified imagination" has entered into the picture and there will be places where we will not agree with the author's interpretation of the statements of the text but he has portrayed a character which is appealing and suggestive. Mr. Hunter, following a suggestion in Codex Beza, believes that Luke was born in Antioch in Syria. As a young man of artistic temperament and a social passion he comes into contact with Christianity and finds in it that which both satisfies him and sends him forth to heal and preach the gospel. His association with Paul is traced to the end of the "two years in Rome" and tradition furnishes the closing words about his martyrdom in Bythinia.

Mr. Hunter believes that Luke collected most of his material during Paul's imprisonment at Caesarea and that both Luke and Acts were written before the end of the first Roman imprisonment. Luke's purpose was to collect material for Paul's defence. Acts shows that Christianity is not a "new" religion but a natural outcome of Judaism and was recognized as such by the Roman officials in the provinces. Having planned Acts, Luke saw the value of also giving a sketch of the Jesus whom Paul followed and preached, showing that He, too, was not a political revolutionist but a noble character unjustly condemned to death. What he had written about the life of Jesus was combined by him in Rome with the Gospel of Mark into our present Gospel of Luke. To me one of the most interesting features of the book was the author's reconstruction of how Luke collected his material and used his sources. The book is interesting, readable and thought-provoking. J. E. B.

THE PARABLES OF THE GOSPELS. *By Hugh Martin.* The Abingdon Press, New York. 251 pages. $2.00. The parables of our Lord are of undying interest and fascination, and a new book of the parables is always welcome, especially when it gives new and helpful insights, as this book does. Thirty-four parables come under discussion in this book and the treatment of each is fresh, suggestive and made applicable to our own day. The point of view in many respects is that of modern New Testament criticism but this in no way detracts from the beauty and truth of the parables. Every student of the ministry and teaching of Jesus will find this book of real worth. J. C. S.

THE GREAT PHYSICIAN. *By G. Campbell Morgan.* Fleming H. Revell Company, New York. 400 pages. $2.50. As a Bible student, writer and

preacher the author of this volume enjoys an enviable universal reputation. That earnest devotion to his Lord which characterizes all his writings is found on every page of this his latest work, where he is portraying the Great Physician as He is actually dealing with men and women. "Our purpose then is that of reverently watching Him at His work. As He went about, we are privileged to see Him, meeting in different places, and under varying circumstances, varied types of men and women, and to observe how He dealt with them." When Peter was brought to Jesus for the first time, we read that "Jesus looked upon him." The author (p. 35) says the idea might be expressed, "He looked through him." We feel that the author has done just this in the fifty individual experiences about which he writes. Through Jesus' methods of dealing with sin-sick men the author reveals the divine love of the Great Physician and at the same time offers a character study of each individual. For preacher and Bible teacher especially the book will prove to be most stimulating and valuable. S. J. L. C.

THE EPISTLE OF PAUL TO THE EPHESIANS: Studies in the Christian Life. *By Harold F. Pellegrin.* Zondervan, Grand Rapids, Mich. 892 pages. $3.50. The author has written this book feeling that "there has remained the task of minutely examining the precious phrases and words of this letter and relating them to the Holy Scriptures, the life and experiences of Paul, and interpreting them to our life and times." To this end he devotes a chapter to each verse of the Epistle. In each chapter each word or phrase is given a sub-section averaging about a page in length. This means practically independent meditations on these phrases. This method of treatment has its disadvantages. It makes a book which is three inches thick and is hard to hold. It also makes it difficult to see the movement of thought in Ephesians—"you can't see the woods for the trees." However, Dr. Pellegrin has given us a stimulating book which makes splendid devotional reading and will furnish many suggestions as to the practical application of the truths found in these verses. J. E. B.

INTERPRETATION OF COLOSSIANS, THESSALONIANS, TIMOTHY, TITUS AND PHILEMON. *By R. C. H. Lenski.* The Lutheran Book Concern, Columbus, Ohio. 986 pages. $4.50. This is the ninth of the series of New Testament Commentaries being published by Dr. Lenski. For the general character of the set see the reviews of previous volumes given in the Seminary REVIEW *(Romans,* January, 1937, and *Galatians, Ephesians, Philippians* in July, 1937). Dr. Lenski believes that Paul wrote Colossians during his first imprisonment in Rome to meet the teaching of some "Judaisers" who thought that in their mixture of Jewish, Christian and other ideas they had an improvement on Paul's teaching. A similar heresy was beginning at Laodicea, and Paul writes a similar letter (now lost) to them. This letter does not show an "advanced Christology," but here Paul develops the meaning of Christ in a way for which he had no occasion in the previous letters. The

Thessalonian letters were written from Athens in 52-53 A. D. Paul wrote 1 Timothy and Titus after his first imprisonment in Rome and before he visited Spain. II Timothy was written during his last imprisonment. The same type of conservative, thorough, dogmatic and independent exegesis is found in this volume which characterized the other two reviewed. We may not agree with the exegesis but we will find the volume well worth studying.

J. E. B.

THE LAMB, THE WOMAN AND THE DRAGON, AN EXPOSITION OF THE REVELATION OF ST. JOHN. *By Albertus Pieters.* Zondervan Publishing House, Grand Rapids, Mich. 360 pages. $2.00. This volume is a very valuable contribution to the literature dealing with the Book of Revelation. The author presents no new theory of interpretation, nor does he give a commentary in the usual sense of the term on each passage and verse of the book. The ordinary reader will find here a very clear, if somewhat voluminous, exposition of the central ideas and teachings of Revelation, free from imaginative speculations. For theological students and busy pastors the book is a valuable aid to study in that it gives concise summaries of the views of divergent schools of thought in the interpretation of one of the most misinterpreted books of the Bible. The viewpoint of Dr. Pieters is generally in harmony with the creeds of the Reformed Church. He is an amillennialist and consistently interprets the visions of John as such, believing that this is historically "the standard form of the Christian faith in regard to the last things."

D. W. R.

THE APOSTOLIC PREACHING. *By C. H. Dodd.* Willett, Clark & Co., Chicago. 167 pages. $1.50. The author of this study, Professor of Divinity in the University of Cambridge, writes in sympathy with modern liberal criticism of the New Testament documents but with sane scholarship and thoroughly evangelical spirit. With some of his underlying assumptions and final conclusions the conservative reader will not be in accord, but whatever one's general theological and biblical viewpoint may be, the book will be found exceedingly suggestive and stimulating. The title is not intended to designate the apostolic method of preaching nor the ethic taught but the message proclaimed. Professor Dodd finds that the preaching of Paul, as recorded in his epistles, is a "proclamation of the facts of the death and resurrection of Christ in an eschatological setting which gives significance to the facts." The date on which Paul received from Peter and the other apostles the content of his gospel cannot have been later than seven years after the death of Christ. Therefore we find in Paul the primitive Christian gospel. Acts II-IV do not represent what Peter actually said on the occasions mentioned but they do represent the preaching of the Jerusalem Church at an early age, and we find here the proclamation of the same message which was preached by Paul. The primitive Church expected the immediate return of Christ. The unexpected delay in His coming necessitated a read-

justment of outlook and preaching. This reconstructed eschatology of the early Church drew heavily on Jewish sources and sought to provide an explanation of the delay in the Lord's advent. This reconstructed futurist eschatology has deeply influenced the tradition of the teaching of Jesus in the Synoptic Gospels. The Book of Revelation represents a relapse into pre-Christian eschatology, and in the second century its stream of thought ran out into the barren sands of millenarianism, later repudiated by the Church. The record of the four Gospels, however, taken as a whole, is an expression of the saving facts of the original gospel. In the Fourth Gospel the crudely eschatological elements are quite refined away. In John's restatement of the apostolic preaching he brings into one picture those elements which in its earlier forms appear as past, present and future: all that the Church hoped for in the second coming of Christ is already realized in the present experience of Christ through the Spirit. The Word was made flesh and dwelt among us, and we beheld His glory; and beyond that vision of God we cannot aspire. All the New Testament writings form a unity in the proclamation of the one gospel. This indicates in general outline the course of the author's argument. D. W. R.

THE HIGH HERITAGE. *Compiled by Mary Chapin White.* E. P. Dutton Company, New York. 226 pages. $2.00. This is an anthology of some of the great passages in the Old and New Testaments and Apocrypha, in the King James Version. The editor has grouped the selections under four general heads—"God and Man," "Man and His Fellowman," "Man and Himself," "Other Poems and Stories." There is also an index indicating suitable scriptures for the School Year and for special days, such as Labor Day, Armistice Day, Christmas, Good Friday, etc., and for especial occasions, such as "The Election of a President," "In Time of Great Calamity," "Choosing School Officers," etc. In the back of the book is "background material for the books from which the passages are chosen," a somewhat elementary and uncritical "introduction" to the books or classes of books included in the anthology. The selection of themes is suggestive and helpful to all, and the book may well serve a good purpose in introducing the Bible to those to whom it is unfamiliar. It is highly recommended by Dr. Adelaide Case for use in schools and colleges. J. A. M.

SYSTEMATIC THEOLOGY.

BEYOND HUMANISM. *By Charles Hartshorne.* Willett, Clark & Company, Chicago. 317 pages. $3. This rising young philosopher of the University of Chicago has here tilted his lance at the atheistic humanism of our day with telling effect. Humanism is interest in man carried to monomania. Its sophisticated egoism rationalizes the belief that man is alone in the universe, the highest product of unguided nature, and that frank recognition of this "loneliness" will spur men to more courageous living. But

this is to abstract man from the cosmos which gives him life and being; and it is to deceive ourselves as to our human power to achieve a worthy existence without divine resources. The humanist, argues Dr. Hartshorne, has been driven from one to the other horn of a false dilemma; namely that God is to be found either beyond nature (historic supernaturalism) or in the unrealized potentialities of man (humanism). Traditional theology with its fatal gulf between God and nature has been largely responsible for this. But the humanist has not sufficiently considered a third position, that of the "new theism" whose foundations have been laid by the genius of Bergson, Whitehead and Charles S. Peirce. This new theism, which builds upon the new anti-materialistic science of the 20th century, finds God in nature; not however in the degraded nature which historic dualism has given us, but in the nature of beauty and wonder which the new science and the new philosophy reinterpret for us as the incarnate expression of a God of love. Having missed this vision, humanism has become a philosophy of disintegration.

The theories of the leading humanists of our day, John Dewey, Bertrand Russell, Freud, Santayana, Carnap and Schlick, as well as the Russian disciples of Karl Marx, are exposed to most searching criticism. Their inconsistencies, malicious axe-grindings and at times astonishing "cultural lag" are astutely brought out. This is the best part of Dr. Hartshorne's brilliant work. His constructive version of the new theism is an eloquently revitalized panpsychism which conceives us as integral, yet free, parts of God even as the cells of our bodies are spontaneous units of our whole organism, and even the lowliest electron as psychically endowed. This is the ablest defense of panpsychism the reviewer has seen but it leaves the idea of personality, divine and human, deplorably vague. The author promises, however, to make this good in a forthcoming work. The theological viewpoint, far from crystal clear, seems to be that of liberal Christianity, idealistically interpreted. D. M. A.

THE CIVILIZED MIND. *By Lynn Harold Hough.* The Abingdon Press, New York. 246 pages. $2.00. In the best traditions of Humanism as represented by such men as Paul Elmer More and Irving Babbitt, especially as this comes to its highest consummation in Christianity, stands Lynn Harold Hough. In this volume of the Forest Essays he has written on such a wide range of subjects as The Queen of the Sciences in our Time, The Civilized Mind and the Christian Revelation, The Mainspring of Evangelical Experience, The Cathedral and the Campus, Liberty and Law, Vicarious Experience and Preaching, The Intellectual Life of the Preacher, The Education of Henry Osborn Taylor, Human Values and the Divine Grace. Throughout these varied studies he keeps close to the humanistic standpoint. He touches briefly but brilliantly on the classical life of Greece and Rome, glorifies the unified life of the Middle Ages, criticizes trenchantly the superficialities of our naturalistic civilization. In his essay "The Civi-

lized Mind and the Christian Revelation" he comes to the heart of his evangelical humanism in these words: "The civilized mind lives in a world freed from Utopian fallacies, but needing above everything else moral and spiritual power. And just at this point the Christian Revelation speaks its great and transforming word." As if to remove all doubt as to his stand on the evangelical tradition he writes in his last Essay on Human Values and Divine Grace: "The Divine Grace is required to complete what man has begun." This book is characterized by deep scholarship, searching criticism and an evangelical spirit. C. V. C.

GOD. *By Walter M. Horton.* Association Press, New York. 64 pages. 50 cents. According to the publishers, "This is the first volume of a series of little books to be called the 'Hazen Books on Religion.' The purpose of the series is to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today." An amazing amount of truth about God is packed into the 64 pages of this little volume. The author gives us a brief outline of the various ideas of God that have been held, a concise and clear exposition of the Christian idea of God, a short summary of reasons for believing in the Christian God and some considerations that emphasize the importance of living in accord with God's will. This is a splendid book to put into the hands of laymen. It would serve admirably as a study book for a series of mid-week services. W. L. C.

THE TRIUNE GOD. *By C. Norman Bartlett, S. T. D.* American Tract Society, New York. 194 pages. $1.50. This book delves into the profundities of our Christian faith greatly to our profit. A book of this type on the doctrine of the Trinity is a need in most ministers' libraries. That God is triune is a fundamental truth of our Christian faith, yet how little we understand the depth and implications of this truth. Dr. Bartlett has written an admirable little book that reaches out into the depths of speculative theology to the edification of the reader. The discussion falls under four great heads that give some idea of the scope of the book. First, The Scripture Basis for the Doctrine of the Holy Trinity. Second, The Necessitation of the Trinity. Third, The Realization of the Trinity. Fourth, The Manifestation of the Trinity. There is food for thought on every page. The theological position is soundly orthodox, but one wonders what would be the logical outcome of some of the author's statements. This is a book for the thinking Christian, and the minister who gives this book a careful study will be richly rewarded in the undergirding of his own faith. It is not easy reading, but most helpful. J. C. S.

CHRISTIAN FAITH AND THE SCIENCE OF TODAY. *By J. H. Morrison.* Cokesbury Press, Nashville. 228 pages. $2.00. No saner, more intelligible or more readable book on the relationship between the Christian Faith and

the Science of Today has been written than this volume of lectures which J. H. Morrison, one of the foremost Christian scholars of Great Britain, delivered on the Cunningham lectureship in New College, Edinburgh, in 1936. They are written openly, frankly and confessedly from a Christian standpoint to assure timid souls to reflect that the faith which survived the transition from Ptolemy to Copernicus will not find it difficult to adjust itself ultimately to the transition from Newton to Einstein. It comes nearer to making the Einstein theory simple enough for the ordinary reader to comprehend it than does any other book, and its conclusion after a survey of the entire field of modern science is in the final sentence: "The best science of today puts no bar in the way of a spiritual interpretation of nature, but, on the contrary, in so far as it is competent, signals the road clear, while the needs of our time require us urgently to proclaim with burning conviction that the ultimate truth about reality is 'the truth as it is in Jesus.'" If more religious workers would read this book they would acquire a more intelligent faith and many statements about scientific matters made from pulpits would be revised in the light of accuracy. C. H. N.

THE RELIGIOUS AIM AND HUMAN PERPLEXITY. *By Dobbs Frederick Ehlman.* The Stratford Company, Boston. 115 pages. $1.50. The author considers human perplexity, especially as conditioned by current social problems, and then tries to evaluate the resources religion has to offer in the way of lore, symbols, doctrines, attitudes and graces to meet this modern crisis. The book is written upon the basis of such activist and realist philosophies as those of Whitehead with his doctrine that God is the principle of concretion and of H. N. Wieman with his belief that the Deity is the principle of mutuality. In meeting the ever crucial issue, "What think ye of Jesus?" the author writes: "While we may discard a vast amount of historical baggage associated with incarnation doctrines and redemption theories, yet we may well see Jesus emerge once again as that Person through Whom divine life has been transmitted into the world." His position on the contribution of the church to modern perplexity in our chaotic social conditions is well summarized in the following quotation in the chapter on Keeping the Grace of Hope: "Our contemporary hope, at least as far as America is concerned, is not in the philosophy of 'the road back', nor in Fascism nor in communism, but rather in what Professor Morris calls 'the marriage of the scientific habit of mind with the moral ideal of democracy.'" While this little book at times uses terms borrowed from an activist philosophy that may seem strange to our ears, attuned as they are to the customary creedal statements, yet it is stimulating in thought. C. V. C.

EXCEPT YE REPENT. *By Harry A. Ironside.* American Tract Society. New York. 191 pages. $1.50. This book from the pen of the distinguished pastor of the Moody Church won the first prize in the American Tract Society's recent Thousand Dollar Prize Contest. I opened it with eager anticipa-

tion, and it more than fulfilled all my expectations. Any minister, realizing how much the *Bible* says about repentance and how little *he* says about repentance, will find here encouragement to preach on this subject, and a wealth of suggestive material. The key-note is found in the opening sentence of the introduction: "Fully convinced in my own mind that the doctrine of repentance is the missing note in many otherwise orthodox and fundamentally sound circles today, I have penned this volume out of a full heart." Its contents are best summarized in a few sentences at the close: "Repentance is not only desirable, but it is imperative and all important. Apart from it no sinner will ever be saved. That which it is so perilous to neglect should be faithfully preached to all for whom Christ died."

R. A. L., Jr.

A Theology for Christian Missions. *By Hugh Vernon White.* Willett, Clark and Company, Chicago. 220 pages. $2.00. One of the values of a book is that it starts discussions and becomes the parent of other books. "Rethinking Missions" of a few years ago has caused several volumes both pro and con to be written. "A Theology for Christian Missions" is one of these, setting forth the ideas of a Christian liberal regarding missions. It is not a dry theological discussion; in fact it does not approach our idea of a theological book at all. The book is written in the spirit which the writer pleads Christianity must possess in its missionary enterprise, not trying to persuade by any power except that of personal experience and friendship.

The author deals with the method of missions, the problem of fitting the "eternal gospel" into the culture of a people, and the basic ends and motives of missions. A good case is made for the idea that missions like God's love must be man-centered. It is a fallacy to hold that one religion is as true or good as another. Likewise it is a fallacy to assert that any religion a nation already has is the best for that nation. There is a best religion in the world. That religion is Christianity.

One of the best chapters in the book has the title, "Three Ways of Salvation," in which Nationalism and Communism are treated as religions in competition with the Christian faith today. One is a political and the other an economic way of salvation. We should not be so much concerned over the dominant power of secularism as we are over the weakness of organized Christianity.

The last two chapters deal with the problem of being really Christian in the world. A pattern is set before us of the true working principles in human relations which Christ gave. In Christ we find the way for winning the victory over selfishness, the great barrier which always hinders the individual and the church in the attainment of the goal. In the appendix there is a criticism of "A Common Faith" by John Dewey, an answer to another enemy of Christian faith.

This volume is worth much to the minister and will be of stimulating

help to numbers of people who have prejudices against missions. There are some adverse criticisms one could offer, especially as to the centrality of missions at home and abroad. Our cause must be more than man-centered. It must be that, but more. However, the book will create interest wherever read and discussed and could well be used as a part of the study of missions. It will provoke thought. J. W. J.

THOUGHTS ON DEATH AND LIFE. *By William Ernest Hocking.* Harper & Brothers, New York. 1937. 260 pages. $2.00. Dr. Hocking's books are stimulating, and this book is no exception to the rule. He handles a great theme and handles it ably within the limitations which he has set himself. The first of these limitations is that he has not set out to prove immortality nor to disprove it. "The function of this discussion * * * is to shake ourselves out of sophistication about it, to see afresh the nature of the question, to estimate its importance or unimportance * * * in the hope of arriving at a clearer total perception of what is significant and what is possible." The writer's interests are all on the side of immortality, and while the minds of those who take it for granted are often challenged the real disturbance is encountered by those who are impatient with any discussion of a subject that to many a modern mind seems irrelevant. The other limitation is that he seeks to offer a purely reasoned answer to the questions raised by death and life. It is a philosopher's book and written with a philosopher's abstractness. And while there remain many things of consequence to be said, many of us are left cold by a discussion of such fundamental themes undertaken altogether apart from the light of revelation and generally apart from the idea of God. It is really more than a mechanical dissatisfaction which one feels at not finding the name of Christ in the index of a book on such subjects. J. J. M.

THE DIVINE IMPERATIVE: A STUDY IN CHRISTIAN ETHICS. *By Emil Brunner.* Translated by Olive Wyon. The Macmillan Company, New York. 728 pages. $7.50. This massive volume is the translation of the book which appeared five years ago in the German under the title, The Command and the Ordinances. The book as a whole is an attempt to discover the significance of the Christian faith in all its implications for the conduct of man in the complex modern world.

Brunner rejects as impossible an idealistic ethics. We cannot attempt to solve the problem of ethics by laying down hard and fast rules that seek to determine beforehand our conduct in every conceivable instance. To Brunner, the complete attainment of the ideal is impossible in a world that is under the curse of sin. Every Christian is forced into a time of decision in which he faces the will of God for him in the historical situation in which he finds himself.

There is a sober realism about this book that is born of an understanding of the reality of evil in the world. The basic criticism that he

brings against the old social gospel is that it urges men to live up to an ideal that not only is impossible but is ethically wrong in a sinful world.

The task of Christian ethics is the task of careful reflection about what the command of God for us is in the midst of the manifold problems of practical life. While Brunner does not believe that we can determine in advance the will of God for us in the concrete situations of life, he does believe that we can give to the Christian an ethics that will guide him in his understanding of the command of God for him in his own peculiar life situation.

The first part of the book is given to a study of the basis of a Christian ethics. The most interesting and the most readable part begins with the third section, in which Brunner attempts to study the life of the Christian in the midst of the various orders of society. Here theory and practical application are delightfully interwoven. I know of no other book on ethics that is richer and more penetrating in its insights into the nature of society and the demands of Christian conduct. At the same time it is this part of the book that will arouse the sternest criticism as in it Brunner touches things that affect us all vitally.

He begins with the family. The fifty pages that are devoted to a discussion of marriage are certain to be a center of controversy. He builds up a powerful argument for monogamy that is based on the purpose of God in creation. He openly espouses birth control, or, as the Germans call it, responsible motherhood; and he feels that in some cases divorce is the only way out. The chapter as a whole is based on a sober realization of the difficulties involved in achieving Christian marriage in the midst of modern society.

The discussion of the state is intensely interesting. Brunner recognizes that both Fascism and Communism represent forms of the state that are undergirded by a philosophy that is not Christian. At the same time he feels that a Christian who is forced to live in such a state can cooperate with the state toward the achievement of political and economic goals without espousing the philosophy of the state. He recognizes the daemonic element that is present in every state, and says that the state has the right to use force. He does not condemn all war in the past, but he asserts that in the present world situation *war is suicidal folly,* and that the Christian has the right to protest against it by refusing to engage in it.

In the chapter on the church he reminds us in America that the church is not always free simply because she is not controlled by the state. The witness of the church to Christ may be effectively throttled by the pressure of groups of wealthy people who force the church to soft-pedal whenever the interests of their class are at stake.

The chapter on the arts and the sciences will repay careful study. Brunner holds that while we would not speak of a Christian mathematics, we should speak of a Christian psychology or of a Christian philosophy. In those sciences that draw most closely to the center of the human per-

sonality the Christian faith should gain not merely a regulative but also a constitutive significance.

No preacher who wrestles with this book until he grasps its thought and gains its insights into the nature of the Christian life in the midst of the modern world will ever regret the seven dollars and a half that must be put into its purchase. H. R.

THREE TYPICAL BELIEFS. *By Theodore Gerald Soares.* The University of Chicago Press, Chicago. 114 pages. $1.50. This little book is by the Professor of Ethics at the California Institute of Technology and minister of the Neighborhood Church in Pasadena. He is familiar with all the confusion of many voices in the Church, and like a minister he bemoans the Church's lack of power and like a professor he analyzes three distinct types of Christian belief—Roman Catholicism, Fundamentalism and Liberalism.

He tells us that "sympathetic appreciation of another's faith should not make one less true to one's own. It might modify one's own." Then he attempts to give a fair statement of what each particular type believes, and the reader feels that he largely succeeds.

The book naturally divides into: "What the Roman Catholic Believes; What the Fundamentalist Believes; and What the Liberal Believes." The author gives about equal space to the treatment of each type, but you are left with the feeling that he at least feels that the greatest of these is Liberalism! Dr. Soares tells us that for the Liberal "his spiritual certainties are not in formulated dogmas (like the Roman Catholic's conception of the Church or the Fundamentalist's conception of the Bible as authority) but in vital experiences." However, you find yourself putting too many question marks in his analysis of the beliefs of the Liberal to have any assurance that one could have a vital experience based upon such absence of authority. You close the book with the feeling that the truth must lie somewhere between chapters two and three! And then you look at the cover and you find the title written in the design of a cross, and you know the type of belief nearest the truth must be the type in which the Cross has the richest, deepest meaning for mankind. J. A.

HISTORICAL THEOLOGY.

CHRISTENDOM AND ISLAM. *By W. Wilson Case.* Harper and Brothers, New York. 193 pages. $2.00. This book gives a brief but very enlightening study of Christian and Mohammedan contacts and cultures through the centuries. The author, who is Secretary of the Church Missionary Society of London, has spent over twenty years in close contact with Mohammedanism in Egypt and the Near East. He points out the eclectic character of the Islamic faith, shows the rapid spread of Mohammendanism in its early centuries, and its conquest of Christian lands, the contributions of Christianity to Islamic thought and life, the contributions of Islam to

the making of modern Europe, the influences of Europe in the disintegration of modern Islam, and in the concluding chapter states clearly his view of the Christian answer to the Moslem quest for God. His study witnesses to the fact that if we judge Islam only by its military campaigns and Christianity by its counter campaigns, as seen in the crusades, we shall miss much of the real interchange of thought between the two. In Islam there have been many mystics, sincere seekers after the ultimate reality; but the difference between these two historic faiths is as fundamental as the gulf between the characters of Christ and Mohammed. "We do no service to Islam, nor indeed to any non-Christian religion, if we fail to insist upon the supreme fact that in Christ God took the initiative in the redemption of the human race"; and yet in the missionary approach to Islam we should not adopt the line of controversy. The opening emphasis should be upon the great affirmations which we hold in common and the method should be that of love and sympathetic understanding. D. W. R.

LEGACY OF A CHRISTIAN MIND: JOHN M'LEOD CAMPBELL—EMINENT CONTRIBUTOR TO THEOLOGICAL THOUGHT. *By Eugene Garrett Bewkes,* Professor of Philosophy, Colgate University. The Hudson Press, Philadelphia. 305 pages. $2.00. M'Leod Campbell is counted one of the greatest of all Scotch theologians. The late Professor H. R. Mackintosh said of him: "To him perhaps, more than to any other single mind, we today owe a spiritual interpretation of the central Christian ideas." Dr. Bewkes compares him most favorably with his theological contemporaries, Horace Bushnell in America and Schleiermacher and Ritschl in Germany. Strangely enough, however, there has hitherto been no published biography of Campbell or adequate interpretation of his teaching. This latter lack Professor Bewkes, director of the School of Philosophy and Religion of Colgate University, has now supplied.

Part One describes "The Row Parish Period, 1825-1831," ending in Campbell's deposition from the ministry by the General Assembly on the ground that he taught universal atonement, universal pardon, and assurance as of the essence of faith. Part Two describes his subsequent development as a theologian, especially his contributions to the Problem of Religious Knowledge (emphasizing religious experience more adequately, Bewkes thinks, than Schleiermacher) and to that of Religion and Naturalism (upholding the rights of the supernatural). Part Three is given over to a fresh and independent study of Campbell's greatest work on "The Nature of the Atonement." Bewkes holds that Campbell's thought is commonly misrepresented, that he does not teach that Christ offers God a vicarious repentance rather than a vicarious punishment. "The more essential and really fundamental meaning in Campbell's mind," he insists, "is that Christ does not repent for us, and certainly not for himself, but he has feelings of the divine mind, which when reproduced in us, cause us to repent.

Campbell desired to emphasize the necessity for confession and repentance in us as the way into the forgiveness which was always in God for us."

Dr. Bewkes' book is a real contribution to the history of Christian thought—an illuminating study of one of the richest minds of the 19th century. E. T. T.

THE RISE AND GROWTH OF ENGLISH HYMNODY. *By Harvey B. Marks.* Fleming H. Revell Company, New York. 288 pages. $2.50. "The purpose of this book," says the author, "is to furnish a concise, general survey and systematic study of the field of English Hymnody for the help of theological students and clergymen; also a readable book for serious readers and musicians who desire to obtain a general knowledge of the field of present-day hymnody for their own satisfaction and wider appreciation of hymnic poetry and hymn singing in church worship." Primarily a history of the development of English hymnody, with the most important facts regarding all of our well known English hymns and hymn writers, the book discusses also the fundamental principles involved in hymn singing and contains many timely suggestions to clergy and choir regarding the best use of hymns. Professor H. Augustine Smith, Professor of Church Music and Hymnology in Boston University and one of the best informed men in the whole field, speaks of this as "a most timely book, admirable for fireside reading, rich in values for the pulpit, balanced and accurate for the class room." The present reviewer would endorse the more expert opinion of Professor Smith and state that in his estimation the author has admirably accomplished his purpose. E. T. T.

CHRIST VERSUS HITLER. *By William Kraft.* The Lutheran Press, New York. 152 pages. $1.50. Born in Germany, the son of well-to-do parents, William Kraft studied for the ministry and was ordained by the Lutheran Church. Post-war conditions induced him to emigrate to America. Reading the conflicting stories about what was happening in Germany, he decided to see for himself what was going on in the Fatherland. For fourteen months he studied conditions in the Reich. The results of his observations, an account of some of his personal experiences, are set forth in the present volume. In general the author is sympathetic toward the New Germany (not in all particulars) but strongly opposed to the pagan tendencies represented in Rosenberg's Myth of the Twentieth Century. He cannot believe that Hitler himself approves of the persecution of the Protestant Church. "There is no doubt," he says, "that the Catholic question is primarily a struggle between church and state, whereas the internal discord among the Protestant churches is fundamentally a religious controversy between pure religion and heresy, or Christianity and neo-paganism." I would not call this a profound book, but it is a valuable one, a sympathetic yet critical account of the spiritual struggle now taking place in Germany. E. T. T

THE BIBLE IN AMERICA: VERSIONS THAT HAVE PLAYED THEIR PART IN THE MAKING OF THE REPUBLIC. *By P. Marion Simms.* Wilson-Erickson, New York. 394 pages. $3.75. The theme of this book is accurately set forth in the sub-title. Dr. Simms is interested in the different versions of the Bible that have been brought to America, or produced in America, or used by some group of Christians in America. In his opening chapters he relates the history of the Bibles of the first colonists, beginning with the Geneva Bible which the Pilgrims brought to New England and ending with the first Bible published in America. In later chapters Dr. Simms treats of the first translations of the Bible in America, including Eliot's Indian Bible, the strange history of the clandestine Bibles now greatly prized and vainly sought by collectors and the first Bibles published openly in America. In his closing chapters he deals with the varied and far-reaching work of the American Bible Society, with representative translations of the last hundred years, with modern speech translations and with translations of an unusual character or history. The last section discusses the influence of the Bible on National Life and Institutions. The book contains a mass of information not only about the Bible in America but also about the Bible in history. It is not dry information. One who loves the Bible will find it both interesting and instructive.

E. T. T.

COLORED LIGHT: THE STORY OF THE INFLUENCE OF COLUMBIA THEOLOGICAL SEMINARY, 1828-1936. *By Louis C. LaMotte.* Presbyterian Committee of Publication, Richmond, Va. 356 pages. $2.50. No one can understand the history of the Presbyterian Church in the U. S. unless he knows something of the history of Columbia Theological Seminary. We have here, in brief outline, the history of that institution. The author also attempts to tell us something of the upbuilding of the church through the influence of the Seminary, to suggest at least the moral and social reforms that have been promoted and to describe briefly the personalities, theories and biographies of individual men, against the events, manners and customs of the various periods. The Appendix lists for us the literary work of the Columbia Seminary Faculty and Alumni and gives us the roster of the various classes. The book should be read by every alumnus of Columbia Seminary and by all others who are interested in the history of our own church.

E. T. T.

LIKE A SPREADING TREE: THE PRESBYTERIAN CHURCH AND THE NEGRO. *By Janet E. Seville.* Board of National Missions, Presbyterian Church in the U. S. A., New York. 106 pages. A supplementary study book tracing briefly the development of Negro work in the Presbyterian Church in the U. S. A., and describing its present status. Popular and inspirational in its character. Under the care of this church there are 4 synods, 15 presbyteries, 227 pastors, 369 churches, 16 Neighborhood Houses

and 19 schools. "A survey in the state of North Carolina revealed the fact that only fourteen per cent of the Negro ministers have college and theological training, and this is a higher average than any other Southern state. In the same survey it was discovered that ninety-eight per cent of the Presbyterian Negro ministers in North Carolina have college training and all have theological training." Many of these facts our own people would do well to know. E. T. T.

YEARBOOK OF AMERICAN CHURCHES, 1937 EDITION. *Edited by Herman C. Weber.* The Association Press, New York. 193 pages. This volume is now issued biennially under the auspices of the Federal Council of the Churches of Christ in America. It is the one invaluable reference volume for any one who wishes to know the facts about the American churches and their allied organizations. In addition to statistics, graphics (illustrating among other things the family connections of the leading American denominations), directory of all religious bodies and lists of religious publications, seminaries, colleges and universities, and movements of cooperation, union and service, it contains articles describing the main developments in religion during the years 1935 and 1936. In sponsoring this volume the Federal Council is rendering another service to American Christianity. E. T. T.

CHURCH AND STATE IN THE MODERN WORLD. *Edited by Henry Pitney Van Dusen.* Harper and Brothers, New York. 231 pages. $2.00. This book includes the Rauschenbusch Lectures for 1937, delivered on the theme of the Oxford Conference on Life and Work by five stimulating and vigorous thinkers. Henry P. Van Dusen writes on "Church and State through Christian History." "From Jesus' day unto now," he notes, "entanglement with the Civil Power has been a major, if not the central, thread of the Church's external history." Robert Lowry Calhoun writes on "Church, State and Human Devotion." "In principle, the Church and the State should work together for the common good. * * * But determined Christians and a Church that stands firmly with them, must be prepared to suffer on occasion, if need be, the penalties of civil disobedience." Joseph P. Chamberlain deals with "The Mutual Obligations of Church and State." "The influence of the Protestant churches in this democracy will not be that of an authoritarian church, but rather that which comes from the necessary radiation from its spiritual testimony, and if that testimony is to be wisely given it should be an informed testimony * * * Therefore such agencies as the Federal Council of Churches with its Department of Research and Education and research agencies set up by different denominations are filling a real need in making the impartial studies which inform ministers and laymen alike." Henry Sloan Coffin deals with "Church, State and Community in Education." It is a chapter so rich, so comprehensive, and so vital that one wishes that it

could be broadcast from the housetops. Samuel McCrea Cavert describes "Points of Tension between Church and State in America Today,"—first the contemporary issues and then the ultimate issue. Southern Presbyterians will be interested to know that the Secretary of the Federal Council of Churches believes that "the primary job of the Church is always an 'inside job,' the education of its own members in Christian standards of conduct until the Church, by its own example, becomes so persuasive a witness to its moral ideals that they win the voluntary support of others and the community as a whole expresses those standards in appropriate legislation."

The book closes with a panel discussion carried on by the five speakers in response to questions raised by the audience. It is one of the most interesting parts of a book, which is a timely and valuable contribution to one of the most vital problems now before the Church. E. T. T.

A Decade of Objective Progress in Church Unity, 1927-1936. *Drafted by H. Paul Douglass.* Harper and Brothers, New York. 140 pages. $1.50. This report, prepared by the Commission on the Church's Unity in Life and Worship (Commission IV) for the World Conference on Faith and Order meeting at Edinburgh, surveys the various cases (more than sixty) during the last decade in which unity between two or more of the divided churches of Christendom was discussed, attempted or achieved. It is an invaluable report for any Christian interested in this important phase of Christian activity or in the history of the modern church.

Three major types of unity are accepted as a basis of classification: (1) The Unity of Cooperative Action; (2) The Unity of Mutual Recognition; and (3) Corporate Union. Only the last two are treated at any length. These are further classified according to the stage of progress towards union which each has reached.

Some of the achievements during the last decade are as follows: full intercommunion was established between the Church of England and the Old Catholic Churches; negotiations between the representatives of the Church of England and the Church of Rumania (Orthodox) resulted in the recognition of the validity of Anglican Orders by the latter Church and are believed to open the way to complete mutual recognition and intercommunion. In the United States union of Congregational and Christian Churches was consummated; also union between the Evangelical Synod of North America and the Reformed Church in the U. S.; the Orthodox and Hicksite branches of the Society of Friends in the U. S. developed a strong type of functional union; three Middle Western synods united to form the American Lutheran Church. In Scotland the Church of Scotland and the United Free Church united under provisions which preserve the essential national character of the Church and at the same time free it from all political control. The Church of Christ in China,

which held its first General Assembly in 1927, had added additional bodies to its membership so that it now represents Baptist, Congregational, Methodist, Presbyterian, Reformed, United Brethren, United Church of Canada and independent Chinese Churches of six English speaking nations and thirteen separate missionary groups.

Most important unions about to be consummated are those of the two chief Reformed bodies of France and the three leading Methodist groups of our own land. E. T. T.

THE OPEN DOOR IN CHINA, A SCRIPTURAL INTERPRETATION OF MISSIONS BY A MISSIONARY. *By M. A. Hopkins.* The Religious Tract Society, Hankow, China. 189 pages. Paper, 35c. Nine of the twelve chapters of this book were delivered at the Young People's Conference at Keswick, N. J. Some of them were also given at Columbia Bible College, Columbia, S. C., Ben Lippen, N. C., and at Kerrville, Tex. To the above nine have been added two chapters on prayer and one on the urgent need of revival. Many of the chapters are largely expositions of Biblical truths which underlie the Christian life, and the missionary work in China is in many cases simply the illustrative material for these expositions rather than the main theme of the book. Chapter Twelve gives an interesting account of the North China Seminary and the other institutions at Tenghsien. As a former co-laborer with Dr. Hopkins in the work at Tenghsien, China, I can sympathetically and understandingly rejoice in Dr. Hopkins' straightforward and clear presentation of his Christian convictions and in his insistence that our mission work can only be built on fundamental Christianity. Rejoicing in all his positive statements of Christian truth, I regret to say that for me the book is marred by two features, both of which are prominent in the added chapter on the Need of Revival. First, in picturing the Modern Church, he speaks of individuals here and there in China whose teaching he believes to be unsound, and because these are held up as samples of the Church today, many may come to feel that the Missionary Group as a whole, and the Church in China, is shot through with "modernism," which is not true to the facts. Undoubtedly there are those who do not believe as we do, but they must not be taken as representative of the whole. The second thing is his sweeping generalizations about those who do not agree with his point of view, for example, he groups together Barthianism, Religious Education, Buchmanism and Amillennialism as "half-way houses," for, he says, "it looks as if men would do anything than bow humbly to the Word of God, and take as literally true all that it says," and of the leaders of Religious Education, "which occupies such a large place in the seminary courses and in the life of the church" he says, "its leading exponents do not stand for a fully inspired Word, nor for the doctrines of salvation by grace." Such sweeping and misleading generalizations mar what is otherwise an interesting and worthwhile book. J. E. B.

PAGES FROM AN OXFORD DIARY. *By Paul Elmer Moore.* Princeton University Press. 81 pages. $1.50. This little book of modest but exquisite format may be described as the Odyssey of a soul on its homeward voyage back to God. After nearly a lifetime of wanderings in fields of science and on seas of philosophy the author returns to his early faith in God as Person and to recapture the significance of an orthodox theology. The book is aptly referred to as "an intimate, intensely moving human document—a noted scholar's confession of faith." And in this document is heard the pathos of the final word, for only two weeks before the author's death he had made the final revisions and delivered the manuscript to the publishers. One who has read this whilom arch-humanist's earlier books would hardly guess he wrote this but for the same faultness diction and flowing periods which mark his other works.

After quoting,

> Et je vis l'ombre d'un esprit
> Qui tracait l'ombre d'un système
> Avec l'ombre de l'ombre même,

he writes: "That is not the God I now seek, and seeking, adore. Faith has been rewon from observation, and is not the mere vapour of a silly discontent. The Lord of order and of righteousness, the Foe of tumult and sloth, the fighting Jehovah whose arm can slay as well as save,—not by expansion of instinctive desires nor by sentimental revery, nor by mere letting go, is His presence felt but by a certain constriction and bracing up at the center of one's being." Another quotation will indicate the author's attitude: "I admit that at the beginning of my present quest for God, when I was driven to that search by the loneliness of an Ideal world without a Lord, I admit that the first result was a tense anxiety of mind, a peremptory contention of soul, that could not be called peace. My longing for some audible voice out of the infinite silence rose to a pitch of torture. To be satisfied I must see face to face, I must as it were handle and feel—and how should this be? And then, having learned that faith is expectation, that now, as Plato knew and St. Paul declared, we can see only in a glass darkly, then came the healing waters of tranquility. I am growing more content with the assurance of the fact, willing to wait for its fruition." In closing this delightful book I recalled what Browning wrote: "Young, all lay in dispute; I shall know, being old." Without reserve I can commend this book alike to those who still wander in doubt and to those who have experienced the joy of a perception of God.

F. H.

PRACTICAL THEOLOGY.

REBEL RELIGION. *By R. C. Plowright.* Round Table Press, New York. 195 pages. $2.00. The author of this volume is minister of Queen's Park Congregational Church in London. Theologically and politically, his viewpoint is liberal, probably radical. The Religious Book Club has selected this as its book-of-the-month for June. Dr. Plowright believes that the world debacle is even more complete than has been generally realized and that it is now being made over. Fascism, Communism and Christianity are the three great forces at work. Fascism is almost the antithesis of Christianity in spirit, though some of its goals are worthy, or at least desirable in this shattered civilization. Communism and Christianity have much in common, and Communism is already accomplishing much that Christianity ought to have done long ago but has failed to do because of its decadent condition and because it has conformed to secular society and has lost its rebel spirit. But Communism is using un-Christian methods and its underlying philosophy is materialistic. The communist is justified in asking how the Christian plans to achieve a Christian World, and the author struggles to deal with this pertinent and difficult question.

In a study of Jesus' conception of the Kingdom of God the author comes to the conclusion that "The Christian Fellowship" (rather than any organization or nation) is Christ's alternative to political community * * * "He looked to a community based on faith in Himself and loyalty to Himself, organized on the basis of good will, as the harbinger and bearer of the principles and conditions which God could answer with the Kingdom of God." An economic order must be worked out *within the Christian* organization itself, based on the equality of all. When this happens, its own inner structure will be changed so as to be almost unrecognizable and will "become a series of relatively small groups, working and living together in equality, all of them deliberately limiting their standard of life." We are moving towards a new Reformation cutting right across the frontiers of existing communions and based this time not on doctrine, but on the eternal implications of the Christian faith. Revolution of some kind is inevitable and there are only two alternatives—the revolution of violence and the revolution of love. The Church could decide the issue, if it followed whole-heartedly its Leader.

Anatole France is reported to have said, "I have spent my life twisting dynamite into curl-papers." Whether true of France or not, Dr. Plowright feels that this is what the Church is doing. Only a rebel religion can save the day for Christianity.

The book is significant. It is interesting to observe how far British ministers, in good standing in their own churches, have gone in their thinking.

J. A. M.

CHRISTIANITY AND COMMUNISM. *A symposium edited by H. W. Harris.* Marshall Jones Company, Boston, Mass. 77 pages. The seven articles included in this little volume appeared originally in the Spectator. The authors and their respective subjects are as follows: Dr. Ernest Barker, "Rival Faiths?"; Dean Inge, "The Christian Tradition"; John Strachey, "Observations"; Father D'Arcy, "A Roman Catholic View"; Dr. Jos. Needham, "Observations"; Dr. Reinhold Neibuhr, "Social Justice"; Canon F. R. Barry, "Revolutionary Christianity." Thus the subject is approached from many angles. Dean Inge and Father D'Arcy denounce Communist doctrine with vigor. Mr. John Strachey has vigorously defended it. Drs. Barker, Needham and Niebuhr all admit the existence of some common ground between the two faiths and express varying views on their compatibility with one another. As these articles appeared, the Spectator received many letters of criticism, protest or approval, and the editor has selected and included in this book the most important of these. A careful reading of this symposium, representing the conclusions of vigorous minds and varying viewpoints, has given this reviewer the best understanding at which he has been able to arrive of Communism in relationship to Christianity and especially of the differences between *theoretical* Communism and the so-called Communism as practised in Russia—a very different thing. While true Communism and Christianity have many points in common, the means used by communists are altogether different from those which Christianity advocates, and Christianity includes much more than ideal Communism. There are also deeep-rooted differences, for Christianity is concerned with eternal values and men's actions are shaped in the light of them, whereas Communism concerns itself with this present life and with the material much more than with the spiritual. Needless to say, the spirit of the present Russian regime is quite different from the Spirit of Christ.

This is a small book, but I know of no more illuminating discussion of the subject and I recommend it to interested ministers and laymen.

J. D. M.

TOWARDS THE CHRISTIAN REVOLUTION. *R. B. Y. Scott and Gregory Vlastos, Editors.* Willett, Clark and Company, Chicago. 251 pages. $2.00. "No morals are safe that are unexamined" is an ancient maxim. So we have here a volume that examines the theological and philosophical ideas which are moving the world in new directions. Nine brilliant Canadian scholars give their statement of faith in ten chapters. If we believe that one of the ways the early Church conquered the pagan world was by outthinking it, we will believe that this will be a way of triumph again. Here is a volume which courageously faces the needs of the Western World with the revolutionary teachings of the Christian faith. There are truths in the Bible, and inherent in the Kingdom of God program, to give us

a new day in the economic and social realms. There is a chapter on what the role of the church is today, so we have a program indicated. The contemporary society is not only diagnosed but remedies are proposed. To follow Jesus means far more than to work for a Christian reconstruction of society. But it does mean that. This sentence gives us one of the themes of the book. Although the book is not too profound the reader had best not approach it as he would a detective story. The careful reader will be rewarded. J. W. J.

OUR CHANGING CHURCHES. *By Joseph Van Vleck, Jr.* Association Press, New York. 250 pages. $2.25. This book is a valuable contribution to a growing body of literature on the sociology and social psychology of religion, treating the church as it is rather than as it ought to be. It is more particularly a study of church leadership. The author believes that there is no stereotyped pattern for church leaders everywhere to follow because of the conflicting interests of people. The minister's task becomes especially difficult with the bimodal congregation in which the members organize themselves about conflicting interest and goals. The possible accommodations to such a situation are ably presented. Underlying effective leadership must be a sympathetic understanding of what the people in the local church with their particular religious tradition want. From the point of view of the reviewer, the chief weakness of the author's generally careful work is his definition of the church as an association of individuals who assemble for the collective gratification of religious needs. Such a definition ignores the essentially institutional character of the church. More commendable is the analysis of religious patterns into the priestly, the individualist and the democratic. This is followed by a penetrating discussion of the effects of these several patterns upon the individual and civilization. A declining interest in churches is noted, especially in traditional Christianity of the priestly and individualist patterns. The uncertainty of the modern church as to its function is held to be partially responsible. It is pointed out that the Protestant minister necessarily sacrifices much of the prestige that attaches to the priest, and he must make up for this in closeness to his members. The author states that many pastors, perhaps a majority, lack the sympathetic and intelligent interest in the laity that would make them successful democratic leaders. Questionnaire responses indicate the desire of many laymen to be more closely identified with their churches and to have more responsible participation in church activities. Youth is found to be differentiated from age in the demands it makes of the church today. T. H. G.

A PROGRAM OF RELIGIOUS EDUCATION. *By J. M. Price, L. L. Carpenter and A. E. Tibbs.* Fleming H. Revell Company, New York. 288 pages. $2.00. 1937. In 1932 three leaders in this field in the Southern Baptist Church published "An Introduction to Religious Education" which set

forth the principles and objectives governing the educational work of the Church. In "A Program of Religious Education" two of these authors, with Dr. Tibbs substituting for Dr. Chapman, have given their denomination a comprehensive leadership training text covering the practical side of this work, dealing in detail with the activities and administration of all of the organizations and agencies in operation in their local churches. While it is primarily for the leaders of this denomination, it is interesting and helpful to others as it gives a complete picture of the work of a communion which has for years laid great emphasis on the Sunday School and its related agencies. Stress is put on the value of the Sunday School as a means of evangelization and of extending the influence of the Church into new territory, which explains in part the rapid growth of this Church. The chief weakness of the whole program, I think, which has its lesson for us, is its lack of unification. There is undoubted duplication of the work of the Sunday School, the Baptist Training Union and the Woman's Missionary Union. W. T. T.

THE EVANGELISTIC SPIRIT AND THE LAYMAN'S TASK. *By J. Russell Throckmorton.* The Methodist Book Concern, New York. 64 pages. $.25. 1937. This is one of the new units of study for adults published under the direction of the Interdenominational Committee. While the view it presents of the Bible is not the highest, with that exception it well serves the purpose of the course: "to make clear the evangelistic purpose and motive of the whole church enterprise, the message of evangelism, the qualifications of successful evangelizers, and the opportunities that alert men and women may discover for bringing others to Christ." W. T. T.

LEARNING ABOUT GOD AND HIS WAY. *By Lala C. Palmer and Leon C. Palmer.* Morehouse Publishing Co., Milwaukee. 126 pages. $.75. 1936. This is a teacher's guide book for use with the second year primary group graded course. More than half of the book is given to the presentation of excellent general advice for teachers of primary children, which means that the material dealing with the weekly lessons is often so meager as to be of little help. A set of beautifully illustrated weekly leaflets has been prepared for the pupils. W. T. T.

SOUL WINNING. *By Silas D. Daugherty.* The John C. Winston Company, Philadelphia. 102 pages. $1.00. This is a hand-book on Personal Evangelism for the use of ministers and laymen. There are seven chapters, made up largely of Scripture verses with suggestions as to how to use them, and examples of individuals who have been won to Christ. The value of this book is in its pointing out the supreme importance of every Christian being a soul winner. H. S. T.

CONCERNING PREACHERS. *By J. B. Tidwell.* Fleming H. Revell Company, New York. 188 pages. $1.50. The author of this book is Professor

of Biblical Literature in Baylor University. It is dedicated "To the hundreds of preachers who during the last thirty-five years have studied in my classes and department." The writer evidently had these students in mind and the addresses were probably delivered to them. There are eighteen chapters, dealing in a practical and elementary way with such questions as "The Preacher and His Body," "The Preacher and His Soul," "The Preacher and His Field," etc. Apparently there is no effort to consider the more complex problems of our own particular time. The skeleton outlines would be more interesting if they carried more meat on them, and the mature minister will find nothing new here. However, as practical advice to students and young ministers beginning their work the book has value. J. A. M.

THE BUSINESS ADMINISTRATION OF A CHURCH. *By Robert Cashman.* Willett, Clark & Co., Chicago. 163 pages. $1.50. 1937. Dr. Cashman is a layman who for fifteen years has been business manager of the Chicago Theological Seminary and for ten years an instructor on the business administration of the Church. His proper contention is that the minister today must not only be a good preacher and a devoted pastor but a wise administrator. The book is written to help him fulfil this function. It is full of valuable bits of advice on such subjects as the equipment of an office, keeping records, writing letters, church finance, care of church property and the duties of the sexton. I wish I had read his chapter on "The Swindling of Ministers" before I entered upon my first pastorate. It would have put me on my guard against the professional beggars and crooks who prey upon the ministry. It is a worthwhile book.

W. T. T.

THE FAITH WE LIVE BY. *By Earl L. Douglass.* Cokesbury Press, Nashville, Tenn. 190 pages. $1.50. Here is a volume of addresses on the origin and significance of the Apostle's Creed by the pastor of Summit Presbyterian Church of Germantown, Pa. The book will be interesting to the religious worker not only for its content but because the author has been chosen to continue the Sunday School lesson helps written for many years by the late Dr. James H. Snowden. The trend of the addresses is towards evangelical Christianity and conservatism. One can be certain that future volumes of the Snowden Lessons will be compiled by a minister with firm faith in the Virgin Birth and in all other conservative items in the creed of the Church. It is a good book, well written, and couched in such phrases as to help and not antagonize those who may disagree with the author in some of his positions. C. H. N.

WE ARE ABLE. *By Luther A. Weigle.* Harper and Brothers, New York. 98 pages. $1.00. Each volume in Harper's Pulpit Series contains ten sermons of some outstanding American preacher which are intended to be typical of his preaching. This is the fifty-first of the series and

maintains the same high standard of preaching set by those which have already appeared. Dr. Weigle knows the problems which have been created for religion by our modern world and in this book he shows that the solution is to be found in a vital and vigorous Christian faith. Every minister will be helped in his effort to interpret religion for the modern world by reading these sermons by a master of the art of preaching.

THE ETERNAL WORD IN THE MODERN WORLD. *By Burton Scott Easton and Howard Chandler Robbins.* Charles Scribner's Sons, New York. 1937. xiv & 321 pages. $2.50. As its sub-title indicates, this book by two prominent teachers in the General Theological Seminary is a guide for "Expository Preaching on the Gospels and Epistles for the Church Year." It consists of a series of brief expositions of the passages chosen for the Book of Common Prayer for Sundays and Holy Days from the Gospels and Epistles, with critical comments and suggested sermon themes. The critical comments are sometimes far from conservative. The expositions are devotional and often stimulating. The book will be of particular value to ministers in the liturgical churches but the Presbyterian minister will find it useful as a commentary on the passages treated, which cover about a fourth of the New Testament. There is an index of these passages.

J. J. M.

SERMONS FROM THE MIRACLES. *By Clovis G. Chappell.* Cokesbury Press, Nashville, Tenn. 224 pages. $1.50. One reviewer has called this latest book of sermons from the pen of this popular Methodist preacher "typically Chappellian." Dr. Chappell's sermons may be succinctly described as "popular," for they are always clearly and simply written, filled with interesting illustrations and aptly applied to everyday life. The first sermon in this volume deals directly with the element of the miraculous in Jesus' ministry and is a thought-provoking, introductory treatment of this general subject, written by one who accepts the miracles "substantially as related in the Gospels." The remaining fifteen sermons, however, are not sermons *on* the miracles or the miraculous but are more properly sermons *from* the miracles, as the title suggests, for the miracle which is chosen for treatment in each particular sermon is treated primarily as an incident in the life of Jesus with no particular emphasis upon the miracle as such.

J. B. C., Jr.

FOURTH LUTHERAN HOUR. *By Walter A. Maier.* Concordia Publishing House, St. Louis, Mo. 357 pages. $1.50. This book consists of twenty-nine radio sermons broadcast over the National Broadcasting Chain and Associated Stations during the winter of 1936-37. These broadcasts were paid for by the Lutheran Layman's League, at regular commercial rates, and were known as the Lutheran Hour. The preacher is Dr. Walter A. Maier, Professor of Old Testament in Concordia Seminary, St. Louis.

The sermons are simple, clear, convincing, sound, deeply evangelical and evangelistic. The preaching is just the type that sinful and burdened men and women of our day need. Ninety thousand letters containing comments on the broadcasts from the United States, Canada and Mexico were received. This constitutes a remarkable testimony to the value of the radio as a Christianizing agency and to the power of the pure Gospel in this troubled age. R. A. L., Jr.

Personal Hurdles. *By J. W. Irwin and Karl T. Waugh.* The School and College Service, Columbus, Ohio. 160 pages. 44c. A handbook on personal problems, for use in discussion groups among high school students. It is in thorough keeping with modern ideas of the psychology of adolescence but raises more problems than it solves. Its standards of morality are utilitarian, Christianity one of many religions, Christ merely a great teacher. It fails to recognize the help the Living Christ can bring to young people in their problems. The best chapters in the book are those dealing with the evils of alcohol and the dangers in the reckless use of automobiles. R. A. L., Jr.

Alcohol Talks to Youth. *By Howard E. Hamlin.* School and College Service, Columbus, Ohio. 61 pages. This little book is in line with the more scientific approach to the alcohol problem as distinct from the sentimental and moral aspects of the issue. In an interesting series of dialogues Alcohol talks to youth about its effect on the body, its food value, its relation to athletics, car-driving, aviation and other aspects of our complex machine civilization. C. V. C.

The Bible and Rural Life. *By Ross J. Griffin.* The Standard Publishing Company, Cincinnati, Ohio. 117 pages. 75c. Here is a delightful little volume that speaks of the Bible as a book of the open country. It portrays it as filled with pictures of rural life. It also shows that most of the authors were men of the countryside. There is a very satisfactory discussion of the Land of the Book and the farming customs and problems of the people in Bible days. A careful reading of this book will help one to have a keener appreciation of country life, and a better understanding of the Bible as God's message to the people of the world, a large majority of whom have always made their living from the good earth.

The book has twelve chapters and is suitable as a study text. The author states his purpose as follows: "In these twelve chapters we have sought to present a fresh approach to the study of the Bible. The aim has not been to cover every phase of Biblical teaching, nor to treat extensively even those matters discussed. Rather, the purpose has been to suggest the vitality of the Scriptures for those of our own time who live in rural areas, and to challenge urban citizens by a presentation of

their responsibilities and obligations to the churches of the open country and rural villages. It is hoped that those who have followed our discussion have found a new pleasure in reading the Book of books." H. W. M.

REBUILDING RURAL AMERICA. *By Mark A. Dawber.* Friendship Press, New York. 210 pages. Cloth, $1.00; paper, 60c. This is the best country church book which has come from the press in recent years. Its author is not only a scholar, but a practical man. He speaks out of a wealth of experience. Of English birth and training he has had experience as a pastor of open country churches, was for six years professor in the Chair of Rural Leaedrship in Boston University, and for thirteen years has been Superintendent of the Department of Town and Country Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. The style of the book is good and the message is fresh. Its reading should prove stimulating and inspiring especially to all who labor in town and country churches. It has, however, a message content that will prove informing and interesting to a much wider range of readers. The book was designed especially as a study text and has been adopted by several denominations as their home mission study book. H. W. M.

THE CHURCH AND AMERICAN RURAL LIFE. *By Benson Y. Landis.* Published by the Council of Women for Home Missions and Missionary Education Movement, New York. 41 pages. 25c. This is a study course for adult groups based upon *Rebuilding Rural America,* by Dr. Mark A. Dawber, reviewed above. This little volume raises a number of questions of vital concern in our day. Leaders using Dr. Dawber's book will want to secure this auxiliary to it. H. W. M.

UNION SEMINARY REVIEW

Vol. XLIX. JANUARY, 1938. No. 2.

EDITORIAL FOREWORD.

Last spring, in response to the request of Dr. Wm. E. Hudson, Manager of the Massanetta Springs Bible Conference, Virginia, Dr. John A. MacLean, Pastor of the Ginter Park Presbyterian Church, Richmond, Va., promised to arrange the program for an August Pastors' Conference at Massanetta. Drs. J. B. Belk, H. B. Blakely, W. L. Carson and E. T. Thompson agreeing to help, "The Church in the Modern World" was chosen as the general theme and the program was developed in the following order:

"The Modern World and the Church," Dr. Thompson.

"The Function of the Church in the Modern World," Dr. Carson.

"The Minister in the Modern World," Dr. MacLean.

"The Program of the Local Church in the Modern World," Dr. Blakely.

"Evangelism in the Modern World," Dr. Belk.

A period of two hours was given to each subject, the address being followed by a dicussion period. Then a book review on the same subject was presented, this in turn being followed by a discussion of the new material brought out in the review. These reviews were presented in the order outlined above by the following ministers: Thomas H. Grafton, Staunton, Va.; Parks W. Wilson, Harrisonburg, Va.; J. W. Jackson, Columbia, S. C.; J. C. Siler, Fisherville, Va., and J. Rupert McGregor, Burlington, N. C. We are presenting in this number the five leading addresses of the period and are deeply indebted not only to these ministers for

shaping these addresses for our pages but especially to Dr. MacLean for assembling the material and thus making possible this Massanetta Forum Number of the REVIEW.

In order that our readers may know the type of discussion following each address, we are including the questions taken up for discussion in connection with the address on "The Minister in the Modern World." These challenging questions, it need not be added, will be of special interest to all ministers getting the REVIEW.

THE MODERN WORLD AND THE CHURCH.

BY THE REV. ERNEST TRICE THOMPSON, D. D., Litt. D.,
Professor of Church History and Church Polity in Union Theological Seminary, Richmond, Virginia.

The topic on which I have been asked to speak is "The Modern World and the Church," or "The Modern World as it affects the Church." It is a large assignment. And if this particular address seems negative and incomplete, as I confess it is, I would like for you to remember the limitations of time and the fact that this address is intended to lay the foundation, to prepare the way for the more constructive contributions which are to follow.

We ought to note at the outset that there are some signs that we are entering upon a new stage of world history so far as it affects the church.

One of these signs is the widespread revolt against religion. "Until recently," as Professor Kenneth Scott Latourette has written,[1] "all men have given assent to some religion. A man without at least a nominal attachment to a religious creed was so rare as to be almost non-existent. Religious scepticism has by no means been unknown. In his heart a man might doubt or by his life contradict the precepts of the faith he professed, but outwardly, with very rare exceptions, he maintained an allegiance." Today, how-

[1]*Missions Tomorrow,* p. 109. Harper & Brothers, publishers, New York.

ever, we are witnessing a new phenomenon. Millions are openly denying the validity of the historic religions and are separating themselves from them. Russian Communism, with its denunciation of religion, has brought to Christianity the largest territorial and numerical losses in its history, and there are organized movements, pagan or atheistic, in every land contending with Christianity for the loyalty of youth. A recent and reputable witness expresses the belief that humanism is the working religion of 50 per cent of the intelligent persons in the modern world.

Another sign that we are entering upon a new stage of world history, so far as its relation to Christianity is concerned, is the growing tension between Christianity and the world.

For three hundred years after Christ the church was a minority group within the Roman Empire. During much of this period it had to face the active hostility of the state. Since the days of Constantine, however, there has been a close relationship between the church and the state. The state has acknowledged the ideals of Christianity even when it refused to accept them. No serious rival has arisen in our western civilization to dispute the claims of Jesus Christ to be the Savior and Lord of mankind.

"But today," as Samuel McCrea Cavert points out,[2] "we are in a vastly different situation. The radical nature of the change is less obvious in America than it is in many of the countries of Europe, but our trend is in the same direction. In a recent issue of The Student World (Geneva) several European writers discuss what they call 'the end of the Christian era.' They do not imply of course that we are witnessing the end of Christianity or of its hold on innumerable persons. What they do mean is that we are at the end of the close association of Christianity with western culture and civilization. Over large areas the ideas and values which lie at the heart of Christianity are being definitely repudiated. In Russia and in Germany there is an open rupture between the reigning ideologies and Christianity. The church in these lands is now in the kind of atmosphere for which we can find a parallel only in the days prior to Constantine. In nearly all other countries there are great numbers of people who no longer regard

[2]*Christian Century,* May 26, 1937.

the historic Christian tradition as of any real significance today. Even if the writers in The Student World somewhat overstate the case, we must agree that in the main the church seems headed for an era of conflict with contemporary culture, no longer of easy domestication within it."

In some lands, as we have indicated, this tension between Christianity and the World has become acute. We are not concerned, however, in this article with the church in Russia, Germany, Mexico or Spain, but with the church in America. No informed man can doubt that Christianity faces a world crisis. Is there a crisis in our own land as well?

If we take a certain kind of statistics into account the situation seems very hopeful. It is a fact, for example, that a larger proportion of the American people are members of the church today than ever before in its history. And there are many others who are friendly to the church, who call on it for its services in the great crises of life and who send their children to it for religious training. Not only has there been an increase in church membership but also in gifts by those members to the church. There are no exact figures for the early years, but no one who reads carefully in the history of the church can doubt that there has been through the years a real growth in the sense of stewardship, as indicated by the money contributed to the church.

There is comfort in these statistics, and when we tend to grow discouraged we should remember the solid facts on which they are based. All of us will agree, however, that these figures do not tell the entire story and that the church in America is facing many of the problems which have arisen in more acute form in other lands.

I. The Growth of Secularism.

By secularism we mean life organized apart from God—as though God did not exist.

There can be no doubt, I think, but that secularism defined in this sense is becoming more and more a characteristic of our American life and that it is having an increasing effect upon our

churches. I will not say anything of the slow death of the prayer-meeting or of the Sunday evening service. More serious is the fact that so many members of the church are indifferent to all of its services. At the General Convention of the Northern Baptists held last May Dr. F. C. Stifler reported that 47 per cent of the members of that denomination are mere names, neither attending the church nor contributing to its work; only 39 per cent attend or contribute with any regularity, and only 23 per cent participate in the work of the church. Other churches face a similar situation. Douglass and Brunner in their authoritative work on *The Church as a Social Institution* give the results of their investigation of a typical city suburb, composed of 15,000 white inhabitants. Of these an average of 750 (one in twenty—23 per cent of the church membership) go to church on Sunday morning. Incidentally we might note that these 750 were distributed among nine different churches. More and more Americans are becoming an urban people. Increasingly the influence of the city is felt throughout all of our life. It is significant that while the church has gained numerically in the country as a whole, it is slowly losing ground, in membership and in church attendance, in the cities.

And all is not well in the country. Edmund deS. Brunner and Irving Lorge in their recent book, *Rural Trends in Depression Years,* point out that while the average membership of the country churches has increased during recent years, church attendance has declined steadily since 1924 and more rapidly between 1930 and 1936 than between 1924 and 1930. They estimate that the decline in attendance was 20 per cent during the second six years under review.

More serious perhaps than the growing indifference of church members to the services of the church is the almost complete absence of non-church members. When I was a boy it was a general custom to hold evangelistic services every Sunday night. That custom has died out very largely for the simple reason that there is no one present for the minister to convert. Even at the morning service few are present whose names are not already on the roll of the church.

This indifference on the part of the church member, this absence on the part of the non-church member, seems to be shared

by every class of our population. Take the intellectual leaders of America, for example, or the men and women who through books, magazines, the theater and the movies are shaping American thought. Some of these are definitely hostile to the church; a majority ignore it. They give the impression in those productions which are shaping the mind of the rising generation in America that the church does not count in modern life. A recent book by Leo C. Rosten on *The Washington Correspondents* reveals the fact that only 9.4 per cent of the Washington correspondents of the chief American newspapers and press associations, the stars of the reporting professions, from whom the American public gets a large portion of its political news, go regularly to church. The majority when questioned on church attendance answered "Never." The rest divided themselves between "Occasionally" and "Rarely." Of those who attended regularly nine were Roman Catholics, two were Christian Scientists and one was an Episcopalian.

Or go to labor. In one of the recent strikes in Pennsylvania a man named Tetterlodge, the vice-president of the local union, an elder in the Baptist church for 30 years, acknowledged that 80 per cent of the workers "never go near any church. They can't see any point to it, and I've sometimes wondered myself. . . . Some ministers here are all right as men, but they won't come out for us. That's the old, old story, so the men just aren't interested." H. M. Monahan, organizer for the American Federation of Labor, in a talk before the Richmond Institute of Church Social Work said recently that "the church talks too much about mansions in the sky and not enough about the unequal distribution of milk and honey here on earth." He went on to point out that many working men, for that reason, look on the church more or less as an ineffectual ladies' aid society as far as its influence in our vital, modern, realistic civilization is concerned. Labor has not become hostile to the church as it has in Europe, but there is considerable feeling that the church does not count—a growing indifference which is ominous for the future.

And so we could continue with other elements in our population. Joseph Van Vleck in *Our Changing Churches* points out that considerably less than half of the children of church school age in America are enrolled in all types of religious schools today. The

average attendance among those actually enrolled is estimated at only 50 per cent. And a large proportion of those who are trained in the Sunday School never become vitally interested in the work of the church, even though they are enrolled as members.

The women have furnished the backbone of the church for many generations. But an increasing number of our most intelligent women seem unable to find an outlet for their energies within the church and they now give to secular clubs the time they once gave to the work of the kingdom.

II. The Roots of Secularism.

Secularism has been growing in the world since the Reformation and the Age of Reason. It has been stimulated by the growth of trade, the rise of capitalism, the development of the modern state, the multiplication of the so-called conveniences of life through science and invention, as well as by the habits of living which go with our modern kind of civilization.

But secularism has other roots for which the church itself is more directly responsible. And if the church is to cut these roots it must face certain specific challenges.

1. *The Intellectual Challenge.* As Dean W. L. Sperry[3] of Harvard has pointed out: "The church is confronted by what is for all practical purposes a new fact—much of the hardest and most productive thinking of our time is taking place without any reference to the theistic framework of Christian thought—that framework which in the past conditioned all intellectual activity."

This is, of course, a subject in itself. Let me speak of one specific issue. In his book on *Science and the Modern World,*[4] Professor A. N. Whitehead of Harvard says: "On the whole, during many generations there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of slackness a lower depth. The average curve marks a steady fall in religious tone." He proceeds to offer an explanation which is provocative, to say

[3]*Non-Theological Factors in the Making and Unmaking of Church Union,* p. 7, Harper and Brothers, publishers, New York.

[4]P. 269. The Macmillan Company, publishers, New York.

the least: "In the first place for over two centuries religion has been on the defensive, and on a weak defensive. The period has been one of unprecedented intellectual progress. In this way a series of novel situations have been produced for thought. Each such occasion has found the religious thinkers unprepared. Something which has been proclaimed to be vital has finally after struggle, distress and anathema been modified and otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this undignified retreat during many generations has at last almost destroyed the intellectual authority of religious thinkers."

If this is true, what is the remedy? Dr. Whitehead[5] makes a suggestion: "Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires eternal development. This evolution of religion is in the main a disengagement of its own proper ideas from the adventitious notions which have crept into it by reason of the expression of its own ideas in terms of the imaginative picture of the world entertained in previous ages. Such a release of religion from the bonds of imperfect science is all to the good. It stresses its own genuine message. The great point to be kept in mind is that normally an advance in science will show that statements of various religious beliefs require some sort of modification. It may be that they will have to be expanded or explained or indeed entirely restated. If religion is a sound expression of truth, this modification will only exhibit more adequately the exact point which is of importance. This process is a gain. If so far, therefore, as any religion has any contact with physical facts, it is to be expected that the point of view of those facts must be continually modified as scientific knowledge advances. In this way the exact relevance of these facts for religious thought will grow more and more clear. The progress of science must result in the unceasing modification of religious thought, to the great advantage of religion."

If space permitted there are some things we might say in reply

[5]*Science and the Modern World*, p. 269. The Macmillan Company, publishers, New York.

to Dr. Whitehead, but we will have to admit that there is much truth in what he says. In recent years the tension between science and theology has decreased. It is due in part to certain changes in scientific outlook. Materialism has disappeared. Recent developments leave science more hospitable to a spiritual interpretation of the universe and scientists themselves have become more humble. There have been changes also in the religious outlook. Christian leaders have become more hospitable to the findings of science and to the application of scientific method. But many ministers especially in the South continue their needless opposition to scientific truths. If a stranger considered only the articles which appear in our church papers, I am afraid he would conclude that we were hopelessly obscurantist.

This has an important bearing on our problem. If we do not learn to present our religion so as to avoid needless intellectual conflict the breach between the church and the world will continue to widen.

2. *The Moral Challenge.* The moral ideals of the churches have never been lived up to in all its history, but until recent years there was at least a general recognition of these ideals. At least Christianity and civilization were not incompatible terms.

Today we are living in a different age. The authoritarian morality of the churches upon which our fathers and our fathers' fathers agreed is disintegrating before our eyes. Sooner or later we will have to realize that for many people the day of authoritarian ethics is passed. If moral ideals are to be widely accepted today they must be grounded on reason and experience. The result is that where once there was moral agreement, there is now only moral confusion. This could be illustrated at length in regard to our personal ideals regarding Sabbath observance, participation in worldly amusements, smoking and drinking for women, or the relation between the sexes. In Germany, Russia and other lands Christian ideals as to humility, kindness, unselfishness, and love to all mankind are being called into question, where they are not openly denied. That is not yet true in America. But the acids of modernity are eating away at the fundamental Christian virtues; certainly they will not be accepted on the authority of the church as fully as they have been in the past. The matter is even

more serious. As Dean Sperry[6] says: "An ethical gospel of anti-Christ has now become an intellectual commonplace. Thrusts and instincts in the natural man which hitherto have been disavowed or censured are now sanctioned. The fact has always been there; what is new is the perverse ethical sanction of the fact. We need to realize that our moral adversary today is not so much the unregenerate human animal as the patterns in his mind which encourage him to justify his conduct to himself. We have in the terms of the life of our own time to wrestle with a new demonology."

There is confusion not only in our personal ideals but also in our social ideals, in such questions as race relations, capital and labor, war and peace. In a recent article in the Christian Century Sir Walter Moberly says: "The eternal message of the Gospel is applicable to every age; but in every age its application needs working out, and in this age it has not yet been worked out. Can you wonder for instance that the ordinary layman is hopelessly confused and muddled when he reads of the contradictory views about Christianity and war held by leaders of Christian thought today? You may remember the slogan of one of Mr. A. P. Herbert's heroines: 'I always believe in always doing the Christian thing.' This is all very well in private life, where no doubt we often have a fairly shrewd idea of what is the Christian thing to do. But when it comes to public affairs and large scale organizations, we are still at sea, theologians and laymen alike, and it is here that a great deal of hard corporate thinking has to be done in an effort to clear our minds as to what are Christian principles and standards."

A great many people agree with Chesterton: "Christianity has not been tried and found wanting; it has been found difficult and not tried." Moberly replies: "I would agree that there is much truth in Chesterton's dictum; but it is not the whole truth. People are deterred from trying the Christian way, not merely because they are indolent and cowardly, but also because they are perplexed and confused."

Certainly the voice of the church will not be heard until it deals

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[6]*Non-Theological Factors in the Making and Unmaking of Church Union,* p. 7. Harper and Brothers, publishers, New York.

more realistically with the problems of the present day and until its voice comes with more unanimity and conviction.

3. *The Social Challenge.* A third challenge which the church must meet if it is to halt the progress of secularism is the social challenge. Or, we might say, the economic challenge, the challenge presented by "the economic system which controls so many areas of our lives and yet which has grown up almost completely without guidance or check from Christian ideals."

Undoubtedly this system has produced many benefits. Recognizing that this is true, we cannot ignore the fact that capitalism, in its present form, puts a premium on selfishness, greed and deception. A system based on competition, with the rewards of society going to the man who secures wealth, inevitably promotes these qualities in a certain number of individuals. And the majority whom we assume would like to do the good and proper thing cannot always do so, because they have to meet fierce, and sometimes unscrupulous, competition.

Our economic system has also produced a staggering degree of inequality. In days of apparent prosperity, in 1929, 36,000 families had an aggregate income equal to the aggregate income of 11,600,000 families. Or put it another way, one-tenth of one per cent of the population had an income equal to that of 41 per cent of the population. As Professor Bennet[7] says: "This inequality is serious for what it means in poverty and lack of opportunity for masses of men, women and children. It denies them decent housing; it deprives them of needed medical care; it means too little leisure or too much idleness; it limits the opportunity for education; it creates fear for the future which is quite unnecessary in our society; it means that millions of young people can grow up without ever having consecutive work." The problem, as we all know, is especially serious here in the South.

Some people think the church has no concern with conditions of this sort. In the last General Assembly commissioners opposed the reception of the report of the Committee on Moral and Social Welfare, which called attention to conditions in our own territory. I do not see how people who read their Bibles can take a

[7]*Christianity and Our World,* pp. 35-36. Association Press, publishers, New York.

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position of this sort, but I cannot argue the question here. I would like to point out that the church today is fighting for its life in Russia, Germany, Spain and Mexico. Large parts of the population are alienated in France and other lands because the church had no concern with social injustice. If we do not meet the same challenge here, the masses will be alienated sooner or later in America.

And yet it is a very difficult challenge for us to meet. In December, 1936, the Federal Council in its biennial meeting listened to a report on the State of the Church. Two paragraphs in this report should give us serious concern:

"Still another entanglement of the church today which impresses us as a matter of grave concern is its assimilation of the assumptions and ideals of the comfortable middle class. But that is not the class from which is coming today the pressure for change, especially in our economic life. That is not the class from which arises the clamant demand of the masses for greater security in their means of livelihood and for a more equitable distribution of economic power. The great majority of the American people live in very humble circumstances. 60 per cent of our families in the last prosperity year (1929), according to the Brookings Institution, had annual incomes of under $2,000.

"The leaders of the local Protestant churches, particularly of those which have large influence, do not belong to this stratum of the American people. They are likely to look, and very often do look, with hesitation and fear upon the struggle of the masses for better conditions of life. With this hesitation and fear they are not in a position to give the masses the moral leadership that should be available to them today within the fold of the Christian church. Far too often one sees in the middle class Protestant church a vast amount of wheel-turning, of organizational activities and of easy good-natured friendliness, combined with grave moral insensitiveness to the desperate issues at stake in the human situation. The ethical assumptions and attitudes of the members of these churches seem to be dominated by the business and social connections of the members rather than by the judgments of God upon our human order set forth in the Scriptures."

To me this is one of the most disturbing things that comes out

of a study of the history of the church,—the fact that in every age the moral judgments of the church are colored by the economic interests of its members, the social connections of its ministers.

Here, then, is the great dilemma faced by the church. If it does not express its sympathies with the just aspirations of the masses of the people it cannot continue to hold their allegiance. If it does encourage the masses of the American people in their struggle for economic justice it will alienate its influential members whose economic interests require the maintenance of the status quo.

5. *The Religious Challenge.* Christianity's chief rivals today are not Buddhism and Mohammedanism even in Asia, or a revived paganism as in Germany, but Communism and Nationalism. Many object to calling these movements religious. But they appeal to religious emotions, they arouse a religious devotion in the minds of their followers, they are effective substitutes for religion in the minds of increasing numbers of men.

Communism is dominant in Russia and an organized movement is in every county in the world. It will continue to grow so long as the conditions which breed it are not transformed. We need to remember the words of Angelo Herndon as he faced an all-white jury that was about to sentence him to long years on a Georgia chain-gang. This Negro Communist said: "You may do what you will with Angelo Herndon. You may indict him. You may put him in jail. But there will come thousands of Angelo Herndons. If you really want to do anything about the case, you must go out and indict the social system. You may succeed in killing one, two, even a score of working class organizers. But you cannot kill the working class."

Angelo Herndon was right. Personally I do not think there is any chance that communism will become dominant in America, but increasing numbers of people will accept the Communist dictum that religion is the opium of the people if we do not meet the challenge of communism, if we do not prove by our works that the followers of Christ are more concerned about the sufferings of mankind than the followers of Marx.

The threat of communism has given rise to fascism in Italy,

Germany and other lands. Fascism includes totalitarianism, the idea that the state has the right to control the total life of the nation. We ought to realize that even where fascism has not appeared, the power of the state has increased until it has become an actual or potential rival of Christianity in almost every modern state.

This claim of the state to supreme allegiance would come to a climax, of course, in case of war. Meanwhile there is in this land a group of superpatriots who would gag the church and its ministers and force them to confine their attention to other worldly matters. Most of the opposition to the Federal Council comes from opposition to its attempts to apply the gospel of Christ fearlessly to problems of the modern world. "It needs only a cursory survey of contemporary happenings to show that even in the United States the right of the church to pass independent moral judgments is not likely to pass unchallenged. In many quarters we find a growing impatience with any expression of opinion, whatever its source, which is critical of the existing social order."

Significant in this connection are the revelations of Robert S. Lynd and Helen Merrell Lynd in *Middletown in Transition.* The Middletownsmen of 1936, they observe, are not very different from those of 1925, though some of their qualities are intensified. For example, formerly tolerant of diverse religious opinions, they are now more tolerant; formerly intolerant toward variant economic theories, labor organizations and agitators of every type, they are now more intolerant. Middletown does not like troublesome questions. It does not like people who raise troublesome questions. Consequently it does not want its religious institutions to force upon its attention any disparities between the current practices and mores approved by conventionally respectable and successful people, and any set of ideal values—in other words, to judge our economic, social and business practices in accordance with the word of God.

Personally I do not think there is any danger of fascism in America, but I do think there are fascist tendencies which threaten the American liberties especially of those who are without economic power and which will make it increasingly difficult for min-

isters even in times of peace to preach the whole gospel of our Lord Jesus Christ.

Conclusion.

There can be no doubt that Christianity is facing a crisis in the world as a whole. Is there also a crisis in America? I do not know. There are, however, some very serious problems. And if these problems are not adequately met we shall face a crisis in the years which lie ahead.

If I had time I would indicate the lines along which I think the church ought to move. Some suggestions regarding them will be made in the addresses which are to follow.

THE FUNCTION OF THE CHURCH IN THE MODERN WORLD.

By the Rev. W. Lapsley Carson, D. D.,
Pastor of the First Presbyterian Church, Richmond, Virginia.

I. The Church Under Fire.

In his excellent address Dr. Thompson has given us a vivid description of some of the conditions that exist in the modern world. I have been asked to introduce the discussion of the relation of the church to this modern-world situation.

There are those who are saying frankly that there is no place for the church in the modern world. There are enemies of the church with whom the wish is father to the thought that the church will disappear from the life of the world. They feel that the church is not only useless, but also an actual hindrance to the progress of mankind. But, as Dr. Charles E. Jefferson[1] has said: "If the seat of the scornful is full, so also is the seat of the mournful."

[1] *The Building of the Church,* p. 7. The Macmillan Company, publishers, New York.

Even those who love the church and desire to see it prosper, in many instances, have the uncomfortable feeling that the church has fallen upon evil days and is in a bad way. To friend and foe alike, the Christian church presents the singular spectacle of singing "Onward Christian Soldiers" but at the same time steadily falling backward. To many of the observers of the religious situation of the world today, the church appears to be—

> "Outwardly splendid as of old,
> Inwardly lifeless, dull and cold,
> Her strength and use and beauty gone,
> Like the dead moon—she still shines on."

Christian people should be reminded that the church has a ministry to the world which is vitally important and which cannot be performed by any other agency or institution. It is high time for the members of the church to awake to the importance of the function of the church, to stop criticizing the church and apologizing for it and to unite in enthusiastic and confident effort to make mankind recognize that the church is indispensable to human welfare.

II. The Church and Religion.

Any one who recognizes the value of religion should be able to appreciate the importance of the church. For it is difficult to see how religion can survive without the church. Few, even the most severe critics of the church, would contend that religion isn't needed in the modern world. But many seem to assume that the world can retain the spirit of religion and at the same time dispense with the church. But, on this plane of existence, spirits need bodies through which to find expression, and the spirit of religion is no exception to the rule. The church is the body through which religion expresses itself. We must have institutions to serve the various interests of life. In order to have government, we must have legislative and judicial institutions. Banks and other financial agencies are necessary in order to carry on the commerce of the world. Little could be done along educational

lines without schools and colleges. Likewise, there can be no satisfactory religious life without the church. Most of those who have any religion are indebted to the church for it.

It is strange that the modern world should even question the value of the church, for the church, whatever else it may be, is religion organized for action. We live in an age of organization. The day of the individual has largely passed. The whole world recognizes the fact that work can be done to better advantage by an organized group of individuals than by those same individuals working independently of one another. Society, politics, charity, commerce and all other social activities of the modern world are carried on by means of organization. If we recognize the value of organization in all other departments of life, why should we question its value where religion is concerned? History records no instance in which religion in any form has flourished or exerted any notable influence on society or survived for any length of time apart from institutions and organizations through which the spirit of religion could find expression.

III. Christ's Attitude Toward the Church.

It is a peculiar phenomenon that so many people who profess to have no respect for the church and no confidence in its value, at the same time express feelings of great admiration for Jesus and loyalty to him. It is hard to understand how any one can sincerely accept Jesus as a moral and spiritual leader and guide without recognizing the importance of the church, for Jesus certainly placed a high valuation upon the church. He was a churchgoer, entering into the synagogue on the Sabbath Day as was His custom. He speaks of the church as "My church," saying on one occasion, "Upon this rock I will build my church." Paul tells us that Christ also "loved the church." He also speaks of Christ as the "head of the church" and of the church as the "body of Christ." Speaking to the little group that constituted the true church at the time, Jesus said: "Ye are the light of the world." "Ye are the salt of the earth."

When Jesus had finished his earthly career, before His ascension, He entrusted to the church the most important task that has

ever been committed to a human agency or institution. No one can read the account of Christ's commission to the early church without being amazed at the confidence that Christ reposed in the church and impressed with the vital importance of the work which He expected the church to do. He expected the church to evangelize and to Christianize the world.

IV. The Church and Other Social Agencies.

It is quite often taken for granted that the church can now be dispensed with because so many of its former functions are now being performed by other agencies. Such a conclusion is not warranted. While it is undoubtedly true that many of the services that the church rendered formerly are now being performed by other organizations, it by no means follows that the world can, on that account, dispense with the church. Apparently the critics of the church overlook the fact that most of such agencies owe their existence to the church, depend upon the church for their support and need to have their work supplemented by the church.

Much charitable work is done by secular relief agencies. But the church fostered the spirit of benevolence that brought these agencies into existence. Men and women who have been trained by the church or whose ideals have been shaped by the influence of the church fill most of the positions of leadership and responsibility in such organizations. Church people give most of the money by means of which the programs are financed. In lands where the influence of the church has not made itself felt, few relief agencies are found. Take the teachings of the church out of the life of mankind today and it would be but a short time before the orphans, the widows, the aged, the homeless, the poor, the sick, the destitute, would be left to shift for themselves. The church is needed to keep alive in the world today the spirit of benevolence.

Unquestionably the ministry of healing has been taken over largely by the science of medicine. But that does not prove that the church has no contribution to make to the physical well-being of the sick and the afflicted. How does it happen that medical knowledge is to such a large extent used for the common welfare

of mankind rather than for the selfish, personal advantage of those who possess medical knowledge and skill? Witch doctors and other professed healers, in lands where the church has not made its influence felt, ply their trade for what they can get out of it and display no interest in the health and happiness of the social groups to which they belong. The outstanding men and women of medical science, in lands where the church exerts a strong influence, have almost uniformly felt that their knowledge and skill was a sacred trust to be used for the relief of the suffering of humanity. It is not claiming too much to say that the church has been responsible for inculcating that spirit of helpfulness and promulgating that ideal of service. Take the influence of the church away from the science of healing and within a few generations the practice of medicine would become a racket, carried on largely for the benefit of the privileged few who possessed medical knowledge and skill.

Any fair-minded churchman must be grateful for the appearance of the psychiatrists, psychologists, neurologists and other scientifically trained persons who minister to the mental and emotional disorders that plague our race and who make great contributions to the solution of vexing personal problems. But these scientifically trained men are themselves recognizing that, in order to effect desired cures, there must be added to all that they can do the spiritual ministry of the church.

Dr. Henry C. Link, in his recent book, *The Return to Religion,*[2] gives the following striking testimony to the importance of the ministry of the church to those who are having difficulties with life:

"In the professional capacity of psychologist, I have examined and advised, or assisted in advising, some four thousand individuals during the past fifteen years. These individuals were of all kinds, young and old, men and women, poor and rich. Their difficulties were those of normal people to be dealt with from the standpoint of normal psychology.

"In advising such people as a result of my studies of their problems, I found myself more and more frequently using some

[2]Pp. 4-5. The Macmillan Company, publishers, New York.

Biblical expression or summing up certain recommendations in terms of accepted religious doctrine. This growing tendency was forced upon me by the realization that my professional and scientific vocabulary was not always adequate. It was neither sufficiently clear nor sufficiently definite for the needs of many who came to me for advice.

"I found it a great help in counseling people to be able to reduce a set of scientific or at least partly scientific facts to a few, simple, practical precepts. The frequency with which these precepts resembled the teaching of religion impressed me increasingly as time went on until, finally, I found that I had adopted a large body of religious beliefs, most of which I had discarded twenty years ago.

"Although I had not attended church more than twenty times in twenty years, I found myself frequently including in my recommendations to individuals that they take a more active part in church work."

An equally striking recognition of the importance of the function of the church in dealing with personality disturbances has recently come from Dr. C. D. Jung. In his recent book *Modern Man in Search of a Soul,*[3] this world-renowned psychoanalyst has said:

"During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that everyone of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. It seems that side-by-side with the decline of religious life, the neuroses grow noticeably more frequent."

These and similar testimonies from others make it evident that the church has an important part to play in keeping personalities integrated, in helping individuals to solve their personal prob-

[3]P. 264. Harcourt, Brace and Company, Inc., publishers, New York.

lems, in promoting mental and emotional stability and in keeping people sane. The church must give to personalities a center about which their powers and capacities can be organized. The church must provide that religious outlook of which Dr. Jung speaks. The church must give the people the sense of security in the universe which is essential to the enjoyment of life and to the normal functioning of human personality.

There is no question about the fact that nonsectarian schools, motion pictures, books, radio, magazines, newspapers and lecture platforms are today disseminating education. But that does not prove that the church has no part to play in educating people in the modern world. It should be said in passing that the church is carrying on a program of secular education through its own schools and colleges that is not to be despised. But that is not the most important contribution that the church has to make to education. Upon the church, and the church alone, rests the responsibility for providing religious education. While modern science brings facts from the laboratory, the interpretation of those facts, that is, their moral and spiritual significance, must be given by the church. Knowledge is acquired through countless agencies, most of them secular, but the right use of that knowledge will be made only in the light of the teachings of the church. While other agencies inform the mind, the church must educate the emotions and the will. While other educational institutions discover and disseminate information about the temporal and the material, the church must inform mankind about the spiritual and the eternal.

It is just at these points that the church is most desperately needed today. The human race has accumulated a vast store of facts in recent years about the cosmos,—its composition, size, its movements and processes and the history of its development. But the world is now waiting to understand something of the significance of these facts, the purpose that is behind the cosmos, the power that controls it, the spiritual values that are to be found in it, and the goal, if any, towards which creation moves. The church, and the church alone, is in a position to give a moral and spiritual interpretation of the facts that have come into our possession.

Long ago, Mr. Herbert Spencer said: "To educate the mind

without at the same time training the morals and the will, is like putting a repeating rifle into the hands of the savage." The modern world is experiencing the painful truth of that observation. Now that we have all of our vast store of knowledge, we haven't the character that would enable us to use it properly. We have a knowledge of mechanics that enables us to produce the most amazing machinery, but we have not learned how to use our automobiles without turning our public highways into shambles or to employ our industrial machinery without over-producing, throwing millions out of work, reducing large elements of our population to destitution and surrounding other elements with an excess of wealth and luxury. We have scientific knowledge that enables us to produce the radio and the motion picture, but we haven't the moral and spiritual resources that would enable us to use these marvelous inventions in such a way as not to corrupt morals and degrade character. We know how to manufacture airplanes, poison gases and high explosives, but our moral development lags so far behind our intellectual progress that we now use these amazing devices for self-destruction, the ruthless murder of defenseless women and children, the destruction of the priceless treasures of art and architecture and the wrecking of civilization that we have so painstakingly and laboriously built up. If there is any one thing that the modern world needs more than any other one thing today it is education in character that will equip mankind to use for noble ends and purposes the vast amount of knowledge which secular education has put into our possession. Upon the church and the church alone rests the responsibility for providing that kind of education. There is no other agency in existence today which even pretends to educate along moral and spiritual lines.

V. Some Unique Functions of the Church.

In addition to supplementing the work done by other social agencies, the church has certain unique contributions to make to the life of the modern world.

The church is the agency through which God reveals himself most fully to mankind. It should be gratefully acknowledged that God gives partial revelations of Himself by other means. Man-

kind can learn some things about God through nature and through the personal religious experience of individuals. The student of history can discover some truth about God as he observes the operation of Divine Providence in human affairs. But it is through the church that the full revelation of God comes. The church, humanly speaking, has produced the Scriptures of the Old and New Testaments in which we find God speaking through law-givers, prophets, apostles, and Jesus Christ, in whom dwells the fulness of the Godhead bodily. Whatever may be one's view of the origin of the Scriptures, whatever may be one's attitude toward the conclusions of Biblical criticism, whatever theory of inspiration one may favor, there is no escaping the conclusion that the Bible, as a whole, gives us the only complete and accurate revelation of God that we possess. The church is the only agency in existence which makes it its business to expound the Scriptures and to keep before the world the knowledge of God to be found in them.

The church is the only institution in human society which acknowledges the obligation to seek persistently and patiently to bring human beings into fellowship with the God who is revealed in the Bible. The church alone provides facilities for worship where a human being can join with his fellows in a common acknowledgment of God and a common communion with God. By preaching, teaching, the sacraments and the services of prayer and praise the church attempts to make the knowledge of God available and fellowship with God possible.

Science and philosophy may say that God is value—God is process—God is change—God is space time—God is idealized reality—God is principle of concretion—God is idea—God is projection—God is nature's upthrust—God is tendency to good. But mankind finds that his hunger for God is not satisfied by such abstractions. The church tells mankind of a God who is a person, with self consciousness, intelligence and will. The church teaches men to look up to the eternal and say "Our Father." The church speaks of a God who is not only the creator of the rolling spheres and the governor of all the affairs of the universe, but is the God who also observes the sparrow's fall, numbers the hairs on the heads of his children, pities the sufferer, forgives the sinner, helps the worker, comforts the sorrowing and encourages those who are

downhearted. Take away from the world the teaching and influence of the church and within a few generations adequate knowledge of the true God would perish from the earth.

The church can give to mankind a satisfactory interpretation of the meaning of life. The world is in desperate need of such a ministry today. For, on all sides, we observe the utmost confusion of thought about life. It is quite commonly assumed by modern man that life has no meaning. Bertrand Russell[4] some years ago gave eloquent expression to that point of view:

"That man is the product of causes which had no precision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noon day brightness of human genius, are destined to extinction in the vast death of the solar systems, and that the temple of man's achievements must inevitably be buried beneath the debris of a universe in ruins. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."

Less eloquent expression of this same philosophy was given by a modern college student who said: "Life is a bad joke that is no longer funny." The restless multitudes, the feverish and apparently aimless quest for thrills, the pathetic discontent in so many lives, and the ever-increasing numbers of suicides, all bear awful testimony to the fact that modern man does not know the meaning of life. It seems to many people today that life is "a tale told by an idiot, full of sound and fury, signifying nothing."

The church has a message for our confused generation, a message that tells of the meaning of life. The church teaches that the universe and all life in it represents a plan of God; that God has a goal toward which He is definitely and steadily working, "one far off divine event, to which the whole creation moves"; that all of the apparently unrelated and futile activities of men and nations are woven by God into a pattern; and that every individual

[4]*Mysticism and Logic*, p. 47. W. W. Norton and Company, publishers, New York.

life has a place in God's general plan. So far as human life is concerned, the church teaches that the supreme values that are to be sought in life are the values that are inherent in fully developed, rich personalities. The church emphasizes the fact that man best glorifies God, best fulfills the meaning and purpose of his own life, by seeking to develop his own personality and that of his fellow-men and by doing his part toward organizing these developed personalities into a harmonious, holy and happy society. All of this is but another way of saying that the church teaches that the true meaning of life is found in seeking first the Kingdom of God and His righteousness.

The church holds up before the world the ideals that must be honored and the principles that must be applied if personality is to be enriched and developed and if society is to become harmonious, happy and holy. One of the most alarming conditions that one observes in modern life is the absence of accepted ideals, standards and principles. We are living in an age of moral confusion. Older standards have been challenged and many of them have been definitely discarded. People are honestly perplexed about questions of right and wrong. They call black "white" and white "black," or, what is even worse, they do not recognize any distinction between black and white but see everything as a dull, dirty gray.

Other agencies are advocating certain ideals of character and standards of conduct. But the church is the custodian of true ideals, standards and principles. The Ten Commandments have not been made obsolete by modern progress. The great principles of the Sermon on the Mount are not out of date. The qualities that appear in the character of our Lord Jesus Christ have lost none of their excellence. It is the function of the church not only to promulgate moral teachings, but also to appeal to the most powerful incentives to conform to the Christian ideals and to apply Christian principles in all the relationships of life.

The moral situation in the world today is bad enough as it is, but unless the church continues to function and to function more efficiently, moral conditions are going to grow worse.

Not only does the church hold up ideals for the individual, but it also holds up the Christian ideal for human society. The

church instils into the hearts of people a sense of obligation to conform to Christian ideals and apply Christian principles, not only in their individual relationships with one another, but in their group activities as well. If the principle of brotherhood, cooperation and service are to be introduced into the organized life of the world, it will be as the result of the faithfulness of the church in emphasizing such principles. If we expect to have a society in which the dignity and worth of the individual is recognized, in which womanhood is reverenced, in which the rights of childhood are safeguarded, in which privilege will be recognized as a sacred trust, in which cooperation shall replace selfish competition, in which class-antagonism, racial hatred and national rivalries shall be reduced to a minimum, such a society will be developed in the light of the teaching and under the moral leadership of the church and its members. If the church fails at this point, the organized life of mankind is doomed either to disintegration or to a reversion to some form of tyranny more terrible than anything the world has ever known before.

The church offers to the world the only satisfactory solution of man's most pressing problems. A person with a guilty conscience might well use the language of Macbeth in appealing for help to the various agencies of mankind:

> "Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?"

The only answer that can be given to such a plea by the secular agencies of society is the answer that Macbeth received from his doctor:

> "Therein the patient must minister to himself."

The church alone proclaims a gospel of forgiveness and restoration. The church alone acquaints the sinner with the fact that God is willing to take the consequences of man's sins upon himself,

even as Jesus bore man's sins on the cross. The church alone tells of the willingness of God to impart His own Spirit to one who has done wrong, in order that the marks of his wrong doing may be removed and that the power of evil in his life may be broken. There is no other adequate solution of the problem of the world's sins than that which is found in the message of the Christian church.

When people are whipped, discouraged and driven to despair by the toils, the adversities, the disappointments and the sufferings of life, the church alone can minister to their needs. For the church teaches man that he can live in daily fellowship with God, that he can count upon the sympathy and understanding on the part of the Eternal, that he can draw upon the infinite resources of Divine Energy for strength with which to meet life, that he can count upon the help of God all the way along life's weary road.

When one stands face to face with life's last great mystery and gazes wistfully out into the vast unknown beyond the grave, science has little of value to offer him, philosophy can give him but a few crumbs of consolation. In such an hour the church offers a ministry of comfort and feeds the fires of hope upon the altar of a human heart. For the church confidently proclaims that the soul of man is immortal, that if a man die he shall live again. The church holds forth the promise of reunion with those whom we have loved long since, and lost awhile. No other agency in the world can come to people in the presence of death and quote from a Divine Founder such language as "I am the Resurrection and the Life. He that believeth on me, though we were dead, yet shall he live. And whosoever liveth and believeth on me shall never die." "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you." Take that message away from a mortal race and you have little left to offer as a balm to aching hearts or to keep loneliness from turning to despair.

Virtually all that has been said about the contributions that the church has to offer to the modern world might be summed up in the simple statement that the church offers Christ to the world. No other agency in existence recognizes any obligation to acquaint mankind with the facts of Christ's life, to familiarize the world with

His teachings, to give to humanity a picture of His character, to tell about His life of sacrifice and His death on the cross, or to let people know that He is now alive, that He offers His companionship to all those who will accept it, that He offers His friendship to all who will take it, and that every human being can go through life enjoying the comradeship of the Divine Christ. Take the church out of the world, and the knowledge of Christ will soon disappear.

The need of the world is great today. The church has a vitally important part to play in ministering to that need. The welfare of society, the progress of civilization, the advancement of the Kingdom of God, the development and enrichment of individual personalities, all wait for the time when the church shall get a clearer vision of its mission, become more fully aware of the strength and resources at its disposal, acquire new confidence in the value of what it has to offer to the world, and shall gird itself for service and go forth in the name of the Master to perform a Christlike ministry to mankind.

"O Zion, haste, thy mission high fulfilling!"

THE MINISTER AND THE MODERN WORLD.

By the Rev. John A. MacLean, D. D.,
Pastor of the Ginter Park Presbyterian Church,
Richmond, Virginia.

In the two preceding addresses of this series we have considered, first, the modern world and its problems, and then the function of the church in this modern world. Now we are to look at the minister in his relationship to the world and to the church. The minister, of course, is very much a part of the world in which he lives and endeavors to serve, and his life and work are influenced and in part determined by his age and environment. This is true of all men, and the minister is no exception. The church and the minister, of course, can hardly be separately considered, for the minister is the leader of the church and at the same time is dependent upon that organization as the channel through which

he serves. If it is true, as is sometimes said, that a church can make or break a minister, is it not also a fact that the church can hardly hope to advance beyond the man who stands at the head of that organization?

I. The Modern World,

we find, like the ancient world, is suffering from a very old malady, original sin, manifested in a great variety of forms, some new, some old, and all hard to deal with. In addition to the fact that the several hundreds of millions of the earth's inhabitants are afflicted with this disease, as individuals, constantly demonstrating the truth that the human heart is deceitful above all things and desperately wicked, we are also forced to realize that there are still wars and rumors of wars, racial prejudices, unjustifiable class distinctions, inequitable divisions of economic resources and many other social evils. Even after centuries of struggle and effort, ignorance, prejudice, hatred, injustice, bitterness and immorality of many forms persist and violence and crime are to be found everywhere. One has but to mention such names as Japan, Spain, China, Russia, Italy and Ethiopia to suggest the seriousness of the world situation, and some of our ablest thinkers believe that the break-down of civilization has already come and that we are well on our way back to barbarism.

Yet this is a fascinating and beautiful world and it is the home of many brave, unselfish and noble men and women who are endeavoring to live Christian lives. Any experienced pastor can give his testimony to the heroism, devotion and faithfulness of numerous devoted followers of Christ who, notwithstanding temptation and difficulty, are loyal to Him and to the way of life exemplified by Him. And, after all, "*God so loved the world* that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Christ came into the world "not to condemn the world, but that the world through Him might be saved." It was not for nothing that God made so great a sacrifice or that Christ died upon a cross. If some of us are belated in our full realization that the world is a *lost world* (something God seems to have known a long time ago), let us always

remember that the world has a Savior. And it is very much a part of the preacher's job to tell the world of this glorious truth.

II. The Church.

In our study of the church (with which the minister is greatly concerned) we find that the Body of Christ is divided and re-divided; that most certainly, it is not "without blemish"; that it has not yet preached the gospel to every creature; that it has not fully responded to the opportunities presented in our day; that it has been lacking in courage, vision and firmness when faced with such crises as that presented by the World War; and that it seems to be uncertain about the message which it is supposed to proclaim. Many members are indifferent and others are skeptical or discouraged. On the whole, the church does not enjoy the respect of the outside world, and within are to be found doubt, dissension and lethargy. Each denomination knows that it is right, and the smaller and more backward the sect, the surer are its members of their own positions and the more suspicious and intolerant are they of all others.

Even so, this poor, divided, struggling, group of people, called the church, includes in its membership millions of humble, loyal, self-sacrificing and courageous Christians, who find in the church a sweet and satisfying fellowship, who gladly give themselves and their means to its service and who passionately love and believe in it, as the Body of Christ, their Lord and Savior. This same church has withstood repeated attacks, undergone numerous changes, survived many a toppling empire, lived on through the centuries and still numbers more members than ever before in its history. Acutely conscious of her own faults, this same church, looking to God for divine guidance, is ever seeking to save the souls of men, to uncover new truth in Gods' word, to "lengthen its cords and strengthen its stakes," to build the Kingdom of God upon earth and to fulfill its great commission. Constantly we remind ourselves that "Christ loved the church and gave Himself for it." In order to do His redeeming work and establish His kingdom, He did not have to create some different organization but identified Himself with the church, His Body, and promised that the gates

of hell should not prevail against it. He loved it for what it was and what it was to become. He loved it notwithstanding its faults and weaknesses, of which He must have been more acutely aware than any one else. If the world cannot look to Christ and His church for salvation, where, then, shall it look—to the state? to Communism? to Fascism? to the New Deal? If the world is to be saved it will be because the church of Christ, under God, measures up to her full responsibility and performs her God-given mission. And if the church is to achieve her divine destiny, where shall it look for leadership, if not to

III. The Minister?

And when we look to the minister, what do we see? Believing that the world is dependent upon the church for its salvation, in Christ Jesus, and that it is to the minister the church must look for leadership, we feel that perforce our gaze should rest upon some heroic figure, a moral, mental and spiritual giant, if this herculean task is to be achieved. Surely it is not thus that the world sees him. Dr. George A. Buttrick, in the 1931 volume of *Yale Lectures on Preaching,*[1] says that "To many he is a pathetic figure, an anachronism, a stage-joke—an inoffensive little man jostled by the crowd, and wearing the expression of a startled rabbit. With one hand he holds a circular hat on a bewildered head and with the other desperately clutches an umbrella. The crowd pushes him from the sidewalk; the traffic shoots him back into the crowd. Some curse him; a few laugh; most are unaware of his existence." And this from one of the most brilliantly successful of modern preachers, the beloved and appreciated pastor of a great metropolitan church, and one whose voice is heard around the world! So that, in presenting this picture, Dr. Buttrick is not expressing self-pity, nor is he speaking from the viewpoint of a discouraged, disappointed man eating out his heart in some small ecclesiastical back-water. And yet this same great exemplar of the preaching art reminds us that "preachers, and not kings and warriors, have been the real molders of history. The sermons of

[1]*Jesus Came Preaching,* p. 4. Charles Scribner's Sons, publishers, New York.

Isaiah and Micah outlast the pyramids, outweigh the cargoes of commerce, and cast in shade the acts of parliaments."

Now, though the typical minister in the modern world does not see himself as he is often caricatured, neither does he visualize himself as some Isaiah or Micah, re-incarnated in the twentieth century. Inevitably this very human person reflects the conditions of the world of which he is a part and of the church with which he is so closely identified and the burden of which rests most heavily upon his shoulders. Without the prestige and authority once enjoyed by men in his official position, his responsibilities and burdens have not been lessened but great increased. In fact, the ever growing number of organizations and services has multiplied the demands upon his strength and time. It is true, however, that the minister loves his real work, enjoys sweet followship with his brother Christians and, living near to his Master, has "meat to eat that the world knows not of." He comes close to many persons and sometimes is inspired by heavenly glimpses of the divine in these same human hearts. Preaching a sermon when one knows that he has a real message that is the very Word of God is one of the most thrilling experiences in the world, and there is no joy like it. Ministering to those who are in need, in the great crises of life, when soul touches soul, is a sacred and blessed and precious experience, and no true pastor could ever be happy in giving up such work. When a preacher has to give up preaching, life loses its meaning for him. Here and there, a man of extraordinary genius achieves brilliant success, or one placed in a combination of circumstances particularly fortuitous thanks God for his good fortune. Even the average minister finds life worth living and enjoys many blessed and inspiring experiences. But the typical minister, especially if he be thoughtful and if he is acutely sensitive to the sufferings of humanity and the relative failure of the church to meet the world's pressing needs, is somewhat discouraged, feels that many of his efforts are futile and that a great deal of his time is frittered away, and is often restless and discontented. Some are eating out their hearts in loneliness and oppressed by a sense of complete failure. One of the most pathetic letters I ever received came from a minister, literally begging me not to try to influence his son to go into the ministry.

Yet hundreds of ministers would consider this—the entrance of their sons into the ministry—the realization of their dearest dreams. Though attempting to rationalize his failures and disappointments, and sometimes, perhaps, comforting himself with the knowledge that many of his brethren are in the same condition, deep down in his heart of hearts the modern minister is profoundly dissatisfied with himself, deeply hurt as he reflects upon the inadequacy of his efforts to meet the world's needs, is often oppressed with a sense of frustration and ardently longs for more of the peace of God about which he loves to preach (and occasionally experiences) and for the power of God with which to save the souls of men. Having begun his youthful ministry with great enthusiasm, there is danger, as the years multiply, that he become content to follow in the steps of one who "starting out to elevate humanity, became quite willing to retire and raise chickens." There is nothing new about such depression experiences. Even so able a preacher as Frederick W. Robertson wrote of himself: "I wish I did not hate preaching so much, but the degradation of being a Brighton preacher is almost intolerable * * * all I can say and feel is that, by the change of the times, the pulpit has lost its place." This Jeremiad is now upwards of one hundred and fifty years old. It was this same Dr. Robertson's photograph which a storekeeper showed to his customer, confessing that whenever he was tempted to short change or give shoddy goods he went into the back room and looked at the face of this preacher. Robertson had become his conscience.

IV. Origin and Authority.

Whether it seems reasonable or not, it is nevertheless true that in the divine plan for the redemption of lost men the preacher has an important and a unique place. "It pleased God by the foolishness of *preaching* to save them that believe." The followers of the Master were commanded to go out and *preach* the gospel throughout the whole world. It is significant that when Jesus Christ, the Son of God, came to reveal the Father and to declare how men might be saved, He came not as a statesman, a warrior, a business man or a scientist—*"Jesus came preaching!"* "God had

but one son, and He made of Him a minister."[2] The Christian church began in a blaze of glory—in the glory that burst from a *sermon*. The Reformation was ushered in by a mighty preacher, Martin Luther, a man educated to be a priest but one who, by the grace of God, grew to the stature of a preacher. England in the eighteenth century was dead, and it was a preacher, John Wesley, who raised the dead and ushered in a new epoch of Christian history. The great forward movements of the human race have often been led by preachers, and we have but to mention the names of Tertullian, Chrysostom, Augustine; of Calvin, Latimer and Knox; of Whitefield and Jonathan Edwards; of Moody and Spurgeon; of Henry Ward Beecher and Philips Brooks; of Stanley Jones and Kagawa; of Truett and Fosdick, to realize that we stand in a noble succession. Dr. C. E. Jefferson[3] once testified that "there is no power under heaven equal to the power of a God-inspired pulpit." The necessity for preaching is rooted in the nature of man, for truth is most effectively expressed through human personality, and there can be no adequate substitute.

V. What Shall the Minister Do?

Having looked at the modern world, the church and the minister, let us ask ourselves, in the light of all these facts and circumstances, realistically considered, what can the minister do, today?

He can keep on preaching. There are many of us, of ordinary ability, who still have confidence in the power of preaching. As a boy of fourteen I once sat in a little church in North Carolina and listened to a man preach, and as I listened something happened. A soul was reborn, the scales fell from my eyes, my heart burned within me, Jesus Christ became more real than everything else in the universe, and from that day until now life has been different. As a young lawyer of twenty-five, with no thought of any other life-work, I casually dropped into a church one day, and heard a sermon. And as the man of God *preached,* God spoke

[2]Charles E. Jefferson, *The Minister as Prophet,* p. 38. Zondervan Publishing House, Grand Rapids, Mich.
[3]*Ibid.,* p. 13.

to my heart, and I fell under a spell so powerful that, over-night, I abandoned all my cherished dreams and ambitions, started out to prepare myself for a totally different goal in life and have ever since thanked "Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." Sylvester Horne was right when he spoke of the *"Romance"* of preaching. All over the world, from Sunday to Sunday, in little chapels as well as great cathedrals, souls are being saved, lives are being changed, vital decisions are being reached, life purposes are being formed, through the power of preaching as used and applied by the Holy Spirit. And, all too often, the preacher never knows the effect of his work. Lyman Beecher, preaching on the sovereignty of God, did not know that young Wendell Phillips was in his congregation; nor did he know that after the benediction, Wendell Phillips hurried to his room, threw himself on his knees and dedicated himself for life to the service of the King. Newman Hall did not know that during one of his sermons a poor, obscure seamstress was converted by his words. It was at the end of twenty years that she sent him a bouquet as a token of gratitude for the peace of God which had come to her through him. The humble Scotch preacher never dreamed that little Tommy Carlyle would some day be one of England's foremost men of letters and would say, referring to the early sermons, "the mark of that man is on me." No man ever knows what he is accomplishing when he works with ideas and human souls. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." An old Persian proverb says, "I was common clay until roses were planted in my bosom." Even an ordinary preacher plants many seeds in the course of a life time, some of which will surely fall upon good ground and bring forth fruit.

In thinking of our preaching let us remember that there are still some sixty-odd millions of persons in this country who do not claim to be Christians. And there are many in the churches who appear to be lost, at least in the sense that they are without the peace and the power and the comfort and the strength which a saving faith in Christ brings. To bring even a few of these into the Kingdom of God is well worth while. And let us give greater

emphasis to the evangelistic note in our preaching! Even Christians of long standing love evangelistic preaching. Reflecting upon this seeming anomaly (for why should one already a Christian be particularly interested in appeals to accept Christ?) it occurs to me that in the lives of all of us there are *unevangelized areas* and each time we listen to an earnest appeal to accept Christ and surrender all to Him, some new area of life, perhaps unknown or unrealized, is uncovered, and in the consecration of that part of our personality there is a fresh joy. And if the work of evangelization is important let us not forget that in listening to the exposition and unfolding of the word of God multitudes of sin-sick, burdened, struggling Christians are finding food for their weary souls and that broken hearts in every pew are constantly in need of the comfort and strength which the preacher can give them. Life is hard for most of us, too hard, indeed, without the means of grace which God has provided for His children, and it is the preaching of the Word which makes the difference for many persons in the pew, so they testify, between succumbing to the temptations and burdens of life or carrying on, hopefully, helpfully and victoriously to the end. "Ye shall know the truth and the truth shall make you free" still holds good. It is the function and duty of the preacher not only to endeavor to know the truth, but to interpret it in intelligible terms, seeking on the one hand not to offend the babes in Christ and on the other to satisfy the intellectual demands of the most cultured hearers. Even today there are a few great preachers, princes of the pulpit, who do not fritter away their time in matters of lesser importance, who speak with the note of authority, who are not afraid to express their convictions and who preach to great crowds and effectively influence the thinking of the world. Ordinary preaching will not get very far in this extraordinary age.

"I shoot the hippopotamus with bullets made of platinum,
Because if I use leaden ones, his hide is sure to flatten 'em."

He can be a minister. Long ago, a very wise Man said, "I came not to be ministered unto but to minister." He found it worth while to heal the sick, in body and mind, to feed the hungry, to visit those in prison and to comfort the sorrowing. Changing

political conditions, scientific discoveries, modern comforts have not relieved the need for friendly understanding, for sympathy, for spiritual help. Cancer, tuberculosis and other diseases still strike men down. There is an increased tendency to succumb to the nerve strain of life in this disillusioned age. The work of the physician who gives his life to preventing disease, relieving pain and restoring health is surely worth while. The ministrations of a physician of souls are equally valuable. If there were no life beyond the grave, and if a minister never preached, a man with a pastor's heart may still find more than he could do in helping his fellow pilgrims along the way of life.

He can help build the Kingdom of God on earth. It has been a long time since Jesus came preaching the gospel of the Kingdom, the Fatherhood of God and the Brotherhood of Man. And still "man's inhumanity to man makes countless thousands mourn." How long, O Lord, how long are men and nations to go on killing and stealing and slaughtering, wounding, exploiting and destroying each other? Having no right to assume that we are the last and that countless other generations shall not follow us here upon earth, shall we be content that they should suffer, as we and our fathers have suffered, or shall we not rather pray and work that His Kingdom may come and His will be done on earth as it is in heaven? In that undertaking, the minister of Christ has surely been given his part to play.

He can exemplify the Christian life. John Milton has words about a poet that are even more true of a preacher: "He who would not be frustrate in his hope to write well in laudable things, ought himself to be a true poem . . . not presuming to sing high praises of heroic men or famous cities, until he have in himself the experience and the practice of all that is praiseworthy." Developing a Christian personality, giving a living demonstration of the power of Christ in human life—that is the medium of the preacher's best service. "Applied Christianity" will not accomplish much until we have real Christians, and more of them. To reverse the order of our subject, perhaps there is *too much of the modern world in the minister,* and it is only as he empties himself and permits Christ to take full possession of his heart that he enters into the fulfillment of life.

Concluding Observations.

To discuss in detail the practical work of the minister, his goals and his methods, is beyond the scope of this article. However, there are two or three observations which may be made. First, the minister must "stick to his last," must learn to eliminate and concentrate. There is a lot of worthwhile work to be done in the world, but there are many willing and able hands to perform these tasks. It is obviously impossible for one man to do a great many different things well. Standards of efficiency are high in the modern world, advances have been made all along the line and life is highly specialized and competitive. If the minister is to measure up, it will be necessary for him to say "this one thing I do," and stick to it.

Secondly, the minister must be himself. If he is to accomplish much it will be necessary to express his own personality, preach his own convictions, paint things as he sees them. If one has always to be thinking about public opinion or is afraid of being misunderstood or suspected or being heretical, or is too timid in expressing his honest convictions, he can hardly hope to make an impression. Life is simplified and there is a sense of release and power when a preacher, after having thought through his opinions and coming to certain definite convictions, resolves to go straight ahead, without fear or favor, trying to be considerate of the views and feelings of others, but nevertheless determined to be himself and give his own interpretation of the truth as God gives him to see it. After all, a man has but one short life to live in this world, only a few brief years in which to give his message, and it behooves him to speak out positively and courageously. "I must work the works of Him that sent me while it is day, for the night cometh, when no man can work."

The spirit manifested by the minister today and the attitude which he adopts will vary according to the man and the measure of his faith and courage. Truly conditions in the world and the church are bad enough. One may say, "the world is out of joint, and woe is me that ever I was born to set it right." He may find some convenient juniper tree and lie down and weep and wail. He may adopt some form of "escape" and live in an unreal and

imaginary world. Or he may rationalize his situation and "rock along" at a "poor, dying pace," excusing his lack of effort and of zeal on the ground of discouraging conditions. Or, with the spirit of a Nehemiah, he may ask himself the question, "Shall such a man as I flee?" and march bravely to the attack. In the world's terrible suffering, disillusionment, despair and desperate need he may find either a crushing weight or a challenge to "come over and help us." The extreme gravity of the world situation constitutes the very opportunity required for an "ambassador of Christ" to give His message of hope and salvation. "A great door and effectual is opened unto us," even though there be "many adversaries." With a fresh realization of man's inability to save himself, a present awakening to the fact that *the world is already lost,* an appreciation of the pathetic, though, perhaps, unspoken and unacknowledged, fear and heart-ache, so apparent in the lives of men, the minister of Christ will be lifted out of himself and, relying solely upon God for help, with a new urgency and a stronger passion, will preach as he has never preached before. Finding it necessary, he will abandon the good for the better, the better for the best, and realizing that there is "none other name under heaven given among men whereby we must be saved," he will proclaim salvation as it is offered through our Redeemer and Savior. Perhaps that is what Paul meant when he said "I determined not to know anything among you save Jesus Christ, and Him crucified."

Suggested Questions for Discussion

1. Is the modern minister relatively as efficient, as well prepared for his work, as other professional men?
2. Do we need a four-year seminary training?
3. Should we have summer schools for ministers?
4. Is it possible to work out a better system for placing ministers, and if so, what system?
5. Do we need a definite code of ethics, especially in relationship to vacant churches?
6. What is the reason for the "forty-years-old 'dead-line'"? Have ministers of middle age and older years lost something which the church requires, and if so, what?
7. Is this "dead-line" due to the fact that the church does not appreciate maturity, experience and spirituality?
8. Is the minister overworked?
    a. Should he eliminate outside engagements and concentrate on the church alone?
    b. Does the minister "baby" himself?

9. What should be the major emphasis of preaching today?
10. Are American ministers likely to suffer the same experiences through which our German brethren are passing?
11. Should we endeavor to equalize the income of ministers, and if so, how?
12. Is the modern minister in disrepute? If so, why?
13. What does the future hold for the minister?
14. Do you want your son to be a minister?
15. How can the minister today improve his preaching technique?
16. Do we need to "specialize" in the ministry?

THE PROGRAM OF THE LOCAL CHURCH IN THE MODERN WORLD.

By the Rev. Hunter B. Blakely, Th. D., D. D.,
Pastor of the First Presbyterian Church,
Staunton, Virginia.

It is easier to present objectives than it is to plan a program by which these objectives may be attained. Many of us are fairly clear in our thinking about what we wish to accomplish through our churches, but often we are at a loss to discover how to do it. When we take one further step, we find that it is easier to plan a program of activities than it is to carry a program on paper into realities in human living.

I. Objectives.

Probably we can suggest a seven-fold objective for the program of the local church which will meet with a certain degree of approval on the part of most church workers. At least there are certain obvious things which must be done if the church is to exist and to fulfill her duty to the world. She simply can not go on without doing some definite things. If she should fail in certain others, obviously she would be missing her Lord's hope and plan for her.

1. The local church must be evangelistic. She must be a recruiting agency for her Master, enlisting workers in His cause,

claiming men for God's Kingdom. She can not put her missionary objective off in foreign fields and fail to reach the unsaved at her own doors. Her missionary opportunity begins at Jerusalem and reaches to the ends of the earth. The church must grow if she is to carry forward her Lord's plan that her influence shall touch all men and permeate all human society.

2. The local church should be built into a Christian fellowship. It is not enough to gather men into the church as one would gather grains of wheat into a sack or rake leaves into a pile. The individuals must be built into a living organism—the Church of Jesus Christ. Through our New Testatment there runs a series of figures for the church built into a unity. It is to be a flock with one shepherd, a family of brothers and sisters in Christ, a body where each part functions for the whole and the whole for each part, as the members of the human body—hands, feet, eyes, nose, ears— function for the whole body and as integral parts of the body. A church should be built as a temple of worship, many stones built into one building but all held in one unity of purposes. Too often a church is permitted to remain merely an audience, a collection of individuals drawn to a magnetic speaker as iron filings to a magnet, when a church should become an organization of like-minded people, united under Christ for the supreme task of making effective the will of God in human life. No minister can make a finer contribution to world peace than to take a group of people from all strata of society and walks of life and build them into a Christian fellowship which effectively demonstrates the possibilities of brotherhood and good will. Kindle a fire of brotherly love upon the hearth of a local church and the warmth will spread to the ends of the earth.

3. Christianity has vast intellectual content. It has been most vigorous where it has commanded the minds as well as the hearts of men. Christian faith realistically grapples with the problems of the universe and the more complex problems of human life. Christ commanded His disciples not only to carry the gospel to all nations but also to teach them. Teaching must be an important part of the program of the local church. The members should know the great truths of our faith. They should understand something of the history of the Christian church. They should be taught to

apply Christian principles to the everyday affairs of life, and this teaching should always hold before them the ideal for personal and social living.

4. The local church is most clearly seen as a congregation gathered for worship. Almighty God should be at the center of their thinking and their devotion. We should pray to God in private and worship Him as individuals, but we do not enter fully into the meaning of worship until Christians gather collectively in corporate worship of God. There will be secondary reasons for Christians gathering together. They will meet for fellowship, to carry forward the work and to plan for the advancement of Christ's Kingdom everywhere, but the chief purposes for Christians gathering together is to worship the eternal God. We should not forget this in our church services. On such occasions as the Sunday morning worship service we come together primarily not to hear sermons but to worship God. The worship of the Almighty is the highest privilege and the deepest obligation of man, and for this reason careful thought and preparation should be given to every service of worship.

5. It is necessary for the church to venture out into life, putting her Christian principles into Christlike service. As an organization and through her individual members the church must follow her Master who came not to be ministered unto but to minister and to give His life a ransom for many. The church cannot always be on dress parade, an army with banners unfurled, but must get down into the grime and mire of life's trenches to fight against evil and to promote the Kingdom of God. It should not always be a labor union in convention, for the workers must get to their work and do the will of their Heavenly Father. We are servants for Christ's sake, and therefore we have much work to do. The local church should direct her members in performing the tasks of the Kingdom.

6. There should be developed in the members of the church the sense of the Christian stewardship of life's good things. The Christians of this world own a large part of the earth's wealth, concerning which we are taught that "the gold and silver are mine, saith the Lord." It is vital for their Christian living that they be taught that they do not own these earthly goods by their own

right but as stewards of God. The work of the Kingdom of God can only be carried forward by the collective effort and giving of God's children. If money is "saved up life power," then we must use it for God's glory. Not only that part which we give to distinctive religious work, but all, both what we spend upon ourselves and what we use for other enterprises, must equally be used for His glory.

7. We cannot in the seven-fold objective of the program of the local church fail to mention the cultivating of wide vision. The Christian religion is a faith of mighty vision. We are looking up through all the dust and fog of earth, above the things that are temporal, to view God and the things which are eternal. Looking at our world with eyes influenced by Jesus Christ, we cannot have a restricted vision. We must see the whole world. Christ came to save men everywhere. God so loved the world that he gave His Son, that whosoever, in any land or from any circumstances, believes in Him shall find life. The vision of the Christian Church should be of a world fellowship in Christ. In Him there should be no longer East or West, or North or South, but one great fellowship of love throughout the whole wide world.

II. Methods.

It is when we turn to the method by which we may attain these seven-fold objectives that we find uncertainty and experimentation. There is no easy solution for our problems. If the church is to do in our modern world the will of God it will require the clearest thinking on the part of her leadership. When we consider our methods we find that we are seekers. Surely this searching for ways to carry out the will of Christ is in accord with His plan, for He gave us no detailed plans by which to carry out His will but rather revealed to us the larger plans and purpose of God.

1. How can we evangelize our generation? In the first century every Christian was a soul winner. They were on fire with enthusiasm about what God had done for them. Wherever the Christian was, in the home, on the street, by the campfire, on one of the slow sailing boats, he spoke to others about what Christ had meant to him personally. In the early years there were great mass

movements by which nations came into the early church. Looking back we can see the danger involved in great mass movements, for with these large movements into the Christian Church there crept in much paganism. From time to time across the centuries, in almost every land, God's Spirit has moved sometime in a flame of revival. Looking back across the years we discover that God moves sometimes in one way, sometimes in another, but always, when we view in centuries and not in years, there is the movement forward.

Today we are puzzled about the most effective way to evangelize our generation. Old-fashioned revivals, led by great souls aflame for God, seem to have burned out in our generation. Perhaps evangelism became too professional in the first quarter of this century, got entangled with unworthy methods of finance and sometimes took unfair advantage of those who had gathered to hear the Gospel of Salvation. Whatever the cause, the unanimous testimony from every section of our country is that no longer do the unconverted come to such services. In this hour of world need the problem presses: how can we win our generation for Jesus Christ?

We have no easy solution for this question. It will require the clearest thinking and the most earnest prayers of all Christians. We would suggest several lines of approach.

Our Sunday Schools present an evangelistic opportunity. Many pupils pass from these church schools without accepting Christ as their personal Saviour. Every Sunday School should be a recruiting agency for Christ. The teachers in the Sunday School should believe not only that they have the duty to teach Christian truths but that it is their high privilege to introduce their pupils to the Saviour. They should never be satisfied until their scholars have found Christ as a personal Saviour.

We should encourage a renewing of the first century method by which every Christian is a soul winner. From time to time a class in personal work conducted by the pastor will be helpful and stimulating. Individual work for individuals should be urged as the most effective way of winning men to Christ. The most effective preaching will always have in it an evangelistic appeal. We plead before our congregations as ambassadors of Christ. Our

church members should be encouraged to live radiant Christian lives, for there is no better advertisement of the gospel of Christ than a radiant Christian. In these suggestions there is nothing new, but we should keep our minds open for new developments in evangelism. If some movement begins by which men in new ways are led to God, let the leaders of the church be not critical but sympathetic. God in His manifold wisdom has not exhausted the methods by which His Spirit may work.

2. We have a local fellowship to build, but how? In the first century the Christian fellowship was a natural thing and grew from within, because it was surrounded by misunderstanding and persecution. The love of Christ bound Christians one to another, while without they were surrounded by suspicion and hatred.

Only yesterday the church was a community center. People entered the church doors to meet friends, to learn what was happening in the world around them, and because there were few other places where so many people assembled. Today the situation is vastly changed. There are other community centers, other means of information and other organizations where men find friends.

One of the first tasks of the minister is to build his local fellowship in Christ. The minister can have his part in building the fellowship by prayer, as he holds up the individuals in his congregation as a collective group in intercession before God. His preaching should exalt the church as a fellowship of kindred hearts. His pastoral labors should bind the church into an organized unity. By His own example he should show that none are too lowly and none too proud to find in him a friend and that as a friend of Jesus he expects them to take their place in the Christian fellowship.

In each local congregation there needs to be definite planning on the part of the minister and his officers to build the church into a fellowship. Every influence which separates a congregation into factions should carefully be studied to see if these divisive forces may be broken down. The serving of meals in our parish houses has come into disrepute because too often it was used as a money-making device, but for Christians to gather at the church to dine together has in it real possibilities for creating fellowship. I know one congregation in the open country where the families plan no

longer for Thanksgiving dinners in their own homes but for a congregational dinner together. Can anything be more beautiful than for rich and poor to gather together for dinner on Thanksgiving Day and as a united people lift their hearts in thanksgiving to God?

3. The early church soon developed catechetical schools to promote the education of her members. During long centuries the church almost alone maintained the lamp of learning. Modern education owes a great debt to the Christian church, but education has largely passed from under church influence. Secular education is today concerned with information about everything except religion. Our American separation of church and state places upon the church the duty of providing Christian education. The home which at one time had its full part in educating children in the things of God has now become so largely just a place to sleep and to eat that it is failing to do its part. This puts an added burden upon the church.

The Sunday School with its one-half hour a week is unable to do the full work of Christian education. There must be a widening of the field. Some significant movements in this line are already beginning,—the development of week-day religious education in the community along with the public school program or a second hour during the week at church devoted to religious education. The pulpit needs again to realize that it should become a great educational force. This can only be done when the ministry approaches preaching with intellectual equipment and laborious study, thus lifting the sermons of today out of the trivial handling of sublime truths into simple but intellectual presentations of faith in God and salvation through Jesus Christ.

4. Today we need much clear thinking about worship. Many people have no clear idea of why we worship and how it can be done. They need to be taught that God is at the center of all worship. Too frequently people come to church to hear sermons, or perhaps with no reason at all except from custom. It needs to be clearly shown that true worship is adoration, praise, thanksgiving and dedication to Almighty God. In worship we stand in His presence, expecting Him to touch our hearts with His for-

giveness and His grace. In our weakness we look to Him for strength and inspiration and vision.

Historically worship has been either liturgical or non-liturgical. Presbyterians come from the non-liturgical heritage. Instead of an altar we have put a pulpit at the center of our houses of worship. When a minister comes to his pulpit, it should be not to deliver a discourse but through the whole service to enable the congregation to be conscious of the presence of God, of the reality of His power, and of how He may touch their lives with blessing. The ideal for the preacher was expressed long ago by John the Baptist when he said of himself, "I am a voice." The preacher should be forgotten in the worship: God should become visible. The more frequently we can send our people from the service talking not about the preacher but about God, Christ and duty, the more effective has been our leading of their worship.

The usual worship period of our churches has been handed down to us from other generations. Most of us have a Sunday morning and evening service, a Wednesday evening service and graded worship periods in our Sunday School. Perhaps we feel that we may be doing fairly well on Sunday morning in Sunday School and at church, but most of us have a sense of futility about our evening services and the Wednesday evening prayer meeting. What can we do here? Personally I feel that we need a new approach to these two services, but I am waiting for some wiser person to discover the solution.

5. I am confident that we need a new emphasis upon Christian service. Too long has it been defined as doing those things that need to be done about the church and in the Sunday School. These must be done. He who invests in church work has truly contributed to God's Kingdom. But there cannot be enough work to go around if Christian service is to be limited to our church activities. Christian service should be defined not only as doing the chores around the church but in the larger terms of the dedication of the whole of life to God. Paul put it that way when he wrote to the Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Christian service is a full time job. It takes in every day of the week. Work in the office, in the factory, at home, in school, whatever it may be,

should be done for the glory of God as definite Christian service. God needs all kinds of workers for His plans—farmers, laborers, bankers, doctors, teachers, lawyers, preachers, cooks. No honorable work is so lowly that it cannot be a spiritual service rendered to God. We have not made this clear to the people of our generation. We have offered them religious work, which we have defined in terms of doing the duties around the church, which can only demand a fraction of their time and interest. We have left ninety to ninety-nine per cent of their interests outside of the claims of God. We need as Christ's messengers to claim the whole of life for His service.

6. There needs to be a continual cultivation of the spirit of stewardship. In the past generation some splendid work was done along this line. Those who are convinced that their possessions are held as trusts from God are rapidly finishing their course and passing on to receive their reward. We must continue to train a new generation who will regard themselves as stewards.

I believe that the principle of the tithe, laid upon men, not as a binding legal obligation but as a reasonable way to express the sense of faithful stewardship, is one of the best ways of making men conscious of their financial obligations to Christ's work. The tithe for men whom God has greatly blessed should be a beginning and not the end of their liberality.

We can help our laymen in fulfilling their obligation of stewards by continually keeping them informed of the great work of Christ's Church, by showing them how their money has been administered and what it has accomplished. The ordinary church member knows very little of the vast good done through the budget of his church.

7. The preacher himself must be a prophet of vision to his congregation. If he cannot catch a vision and give it to his people no one else can. He should dream great dreams for God and let God fill his soul with large thoughts of His Church, and thus become the prophet for God's people. If his soul becomes narrow, bitter, fault-finding, he will be unable to lead the people of God to the heights of vision. He must have a sense of fellowship with all those who love Christ, gathered from all nations and races and

classes. If he will permit the love of Christ to flood his own heart with its widening influence then he may become a prophet of vision to lead the children of God.

EVANGELISM IN THE MODERN WORLD.

By the Rev. J. Blanton Belk, D. D.,
Pastor of St. Giles Presbyterian Church,
Richmond, Virginia.

When Anne Sullivan Macey became the tutor of the little blind, deaf and speechless Helen Keller on a Southern plantation, she fortunately determined upon the symbol "water" as the key to unlock the imprisoned spirit of this "problem child." Patiently Miss Macey appropriately applied the letters "W-A-T-E-R" to sensitive parts of little Helen's body. One can imagine the process —Helen bathing her body or sipping a glass of cool water, while on the palm of her hand or on her cheek she felt the strange, persistent symbols—"W-A-T-E-R." And then, one day, the miracle happened! The spirit climbed up out of the darkness of its prison and began to see the light! There was meaning to something! The awakened mind began to grope and wonder and upon this inquisitive instinct Miss Macey continued to apply the truth. It has been said that Helen Keller is one of the best-informed women that our generation has produced.

Evangelism is bathing the soul with the water of life! "Ye must be born again!" "Whereas I was blind, now I see!" "Ye shall know the truth, and the truth shall make you free!" There is no new evangelism. "And you hath he quickened who were dead in trespasses and in sins!" "Except a man be born again he cannot see * * *." Evangelism in the modern world, to be effective, must bathe the mind with the gospel, and place the cup of cold water to the parched lips, until that beautiful work of the Holy Spirit called Regeneration occurs in the souls of men.

The water of life is the truth about God. The truth about God

is the gospel of Jesus Christ. The gospel is the good news about the life, death and resurrection of the Son of God. Three great words that describe this good news are Holiness, Love and Power. One cannot segregate these three attributes. They are always present in this Divine Personality. But in a sense they are more distinct if we associate them with the three periods of Christ's earthly ministry as just suggested.

In a very special sense the Holiness of God is revealed in the life of Jesus: "Which one of you convicteth me of sin?" He asked. "I find no fault in this Man," said His Judge. "This is my beloved Son, in whom I am well pleased," declared the Eternal Voice. "He knew no sin," affirmed His closest friends. But this part of Christ's revelation does not always seem good news when the soul begins to be disturbed by thoughts that perhaps this Stainless Life is no more a revelation of what God's character is than it is a revelation of what ours ought to be. It is the holiness of Jesus that prompts the piercing cry, "God be merciful to me, a sinner." This convicting quality of holiness is sometimes reflected in Christians with sufficient force to start the evangelizing process.

Then, in a very special sense, the Love of God is revealed in the death of Jesus. "Greater love hath no man than this, that a man lay down his life for his friends." "He loved us and gave Himself for us." Some one has suggested that if the life of Jesus revealed the mind of God, the death of Jesus revealed the heart of God. However that may be, we do see in Calvary the suffering, vicarious, redemptive love of a Father who yearns for the return of His wayward, sinning children. And the more one ponders the Cross, the more one feels that what is revealed there in Jesus is eternally true—that God is hurt by sin, and can forgive only because He Himself bears the tragedy of it.

Theories of the atonement often have a tendency to make people think of this stupendous thing in terms of theatricals, as though they were mere spectators. Not until a man sees himself nailing God to a cross by his sins does he realize the awful nature of his wickedness. And when the pressure of conviction awakens him to a Love that would not let him go, the Holy Spirit is achieving a miracle of transformation in that man's life and character.

In a very special sense the resurrection of Jesus reveals the

Power of God. In Paul's greatest epistle (Romans 1:4) Jesus is declared to be "The Son of God with power—by the resurrection from the dead." And again he stated that "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Romans 8:11). The powerful truth that the Saviour is a living Presence, who by His Spirit can utterly change one into His image is the climactic revelation of the Eternal Father.

One cannot tell where this application of the truth will break through. One man looks into the mirror of the Sermon on the Mount, another sees a painting of the crucifixion. Still another might read imaginatively the twentieth chapter of John and see a frightened woman in a garden before an open tomb, wondering where they had taken the body of her Lord. Suddenly—and one scarcely breathes as he reads—it must have been a very quiet voice—with gentle, unforgettable accent—"Mary!" After that the whole world is different. Nothing else seems ever to matter any more. He is alive! "Why should it be thought a thing incredible with you," asked Paul years afterward, as he tried to bathe the soul of Agrippa with this aqua vitae of the gospel, "that God should raise the dead?" (Acts 26:8). Evangelism in the modern world must become again what it was in the ancient world.

The question before the church today is really the question of how to apply the truth to the mind and heart of the modern person! Some of the same means have always been employed. Preaching has always been one important way. Perhaps there never was better preaching, on the whole, than we have today. It is scholarly, scriptural and spiritual. True, it cannot compete with the vast network of amusements in our world. The crowds today go where they can be entertained. The preacher today, with all his fine sermons, does not have the responsive ear of the multitude. It is doubtful that our generation will see a great revival through preaching, in the conventional sense of that term. The truth must be applied in a far more personal way than from the pulpit.

I love the ministry and the church too much to grow carelessly critical. But one must be willing for self-analysis. If I

were asked to criticize the church—of which I am of course a part—I would say that four great points of weakness have become evident to me during the last twenty years.

The first, and perhaps the most evident weakness is that we do not have time for people. This is tragically true of the average minister. Multitudinous religious duties absorb him, drain him, monopolize him. The outside world, sensing this absorption, could echo the far-off cry of the psalmist: "No man cared for my soul." For so it seems—when looking at the rush of the church. Like Martha of long ago, the church is "cumbered with much serving." The modern church has time for self-maintenance after a fashion, but not time enough for men and women who need patient, loving attention. Few people are converted by sermons any more. Sermons could perhaps be more evangelistic. The truth could be put more purposefully. But even in the heyday of evangelistic preaching the vast majority of converts were hand-picked, personally dealt with, lovingly nourished. Evangelism in the modern world must readjust the schedule and emphasis of the modern church.

To be sure, a complete evangelism implies sanctification as well as regeneration, and a great deal of the work of the modern church is devoted to the building up of the saints in the faith. But just here a second serious weakness reveals itself. We have been willing to use people instead of developing them. In many a church the leaders appear content if important people attend the Sunday morning service, contribute generously and serve on committees now and then. God needs real spiritual statesmen today in industry, in society, in government and in finance. In fact, He needs statesmanship in the home more critically than anywhere else. If the church could develop real Christian family life in sufficient quantity, that might be its greatest contribution in our generation. We use people—when we can find work for them to do. But we have no revolutionary plan of developing them. Perhaps here, too, the trouble is as much that we do not have time as it is that we do not know how.

A third weakness today is that the church has lost, to a considerable extent, its sense of mission. In the midst of the stupendous modern forces of government, militarism, education and

science the church has got an inferiority complex. It is not difficult to describe the attitudes of the groups outside the church. One is of hatred. To this group the church is an anachronism—it is blocking traffic. It ought to be smashed and gotten out of the way of progress. It is not only useless, it is positively obstructive. Another group tolerates us indulgently. We do no good and we do no great harm. We seem to like having a church and so we are left alone. To still another group we are as people of another planet. They may notice a church building now and then and think of real estate. The message of the church spends its force long before it gets where these people live. So far as they are concerned we simply do not exist. We know, of course, that even they cannot wholly miss the steady and silent influence of the divine institution of the church. But these attitudes sober us and subdue us and humble us and cause us to ask ourselves serious questions.

A fourth weakness in the church today is the lack of serious concern for real ethical and social behavior. Emphasis on belief obscures ofttimes the emphasis on conduct. Almost always the heretics in the church have been intellectually irregulars. Men have been burned over Greek vowels. We have hardly disturbed ourselves over a much more pernicious form of heresy—the denial of the Spirit of Jesus in business and industry and in family relationship. The underlying difficulty in the way of evangelism today is the difficulty of convincing the great world of affairs that we stand for something they should be evangelized into. With all our means of getting the truth over to the people, such as the pulpit, the radio and the press, we somehow do not catch their ear!

In a recent meeting of Sunday School officers and teachers a far-sighted Christian mother remarked that the teaching function of the church was to persuade children not only to learn the truth in the Bible but to live it. Perhaps the best evangelism in the church, as we know it, is being done in the Sunday School—where the Water of Life does, for a few minutes on Sunday, bathe the souls of our children. What the mother had in mind was that even children needed to be made different and that every teacher in every Sunday School must be an evangelist. Even a child who does not have the Spirit of Christ is none of His. But how many

teachers today really know what it means to lead a child to Christ? Fortunately most of our children in Sunday School come from nominally Christian homes and are familiar with the history of the chosen people and the life of Jesus, and many are hardly aware of the quiet work of the Holy Spirit in their lives, but many do pass through our Sunday Schools wholly unregenerate. And certainly a large number of boys and girls in the adolescent age have their real problems utterly untouched. And this, sadly enough, at a period when they would be most responsive to a vital experience of God.

Some weeks ago an elder in one of our Southern Presbyterian churches showed me a letter from a Presbyterian minister who was utterly disillusioned and discouraged. The minister lived in a neighboring city in the same state. The elder, keenly sympathetic, asked me if I could help this minister. I countered by suggesting that that was his job. And I even offered him some advice as to how he could certainly help him. The elder stated frankly he was just not cut out for that kind of thing. Now evangelism is good-newsing people—even disillusioned preachers. The fault behind the lack of evangelistic zeal and technique in elders is largely the fault of preachers like myself. But not altogether. For many church officers feel no call whatever to do personal evangelistic work. It takes about twenty-five Southern Presbyterians a year to win one soul to Christ, and that is usually one of our own children. The power of evangelism lying dormant in the magnificent elders and deacons of a great denomination like ours is simply overwhelming. Somehow that power must be tapped. A new level of dedication must be reached. A simple, effective method must be introduced. We have got to marshal the resources of the church for a colossal program of personal work. 500,000 Presbyterians win 25,000 converts in a year! Those figures can be reversed and should be—25,000 vital Christians, with spiritual contagion, could win 500,000 converts in a year.

Two years ago I attended the Woman's Conference in Montreat for Sunday morning worship. The great auditorium there was crowded to capacity with a sincere and consecrated group of women. All during the service my mind kept coming back to this thought: "What transformation in our church—if this power

and personality and dedication could be marshalled for an intelligent crusade of personal evangelism!" And I kept wondering why it could not become a reality—what were we, the leaders in the church, doing to prevent it—or to encourage it—or to demonstrate it? With even a great preacher in the pulpit that day, I left with a heavy heart—heavy because I was seriously asking myself two questions: Why were all those women not effective personal workers? And what had I failed to do that might have helped them become such?

There is one unifying answer to the "Young People's Problem" in our church. The answer does not lie along the line of new types of organization. The old Christian Endeavor was good enough as an organization, and probably better than anything we've had since. But the answer lies deeper than forms of organization and programs. Somebody has got to introduce the youth of our church to the thrilling adventure of Christianity. Now and then one sees a boy or a girl who has the real things—radiance, power, insight, victory. Is there anything more heartening? The challenge of such a life cuts like a moral knife. Free of sham, pretense, sentimentality and false piety, such a life is absolutely the complete answer to the moral rot and secularism of this decade! But can such a life reproduce itself? Can it be so under the sway of Christ's Spirit that it becomes inescapably contagious? And can we, as preachers, tell them how to make their experience available to others? These are the real problems that face the leaders of our youth today. Never since the World War called for sacrificial enlistment to kill has the call been so insistent for youth to enlist in a great cause to make alive—to spiritually resurrect our nation! Youth would respond if we could effectively present the challenge.

Certainly in our church today we have the truth that can save and we have people who are willing to be shown how they can become the Anne Sullivan Maceys of this new age. What ought we to begin to do at once?

1. We should seek in our own lives a constant transforming experience of Christ. What have we to tell? The holiness, love and power of God remain our message. But the world wants to know what that message means to us. Dr. Hunter Blakely, in his

mission study book, describes beautifully the preaching of the evangel in the first century. It was not editorial comment from the pulpit—it was front page news! And if Paul preached it before a king, he also sat in small groups and quietly made it plain to simpler people. Some told it as they walked along the turnpike, others on shipboard. Still others, in Taverus, across the table, told the marvelous and miraculous story. Always it was personal and pointed and compelling in its interest. So, first of all, we ought to ask ourselves if we have a constantly fresh story to tell—gripping, vital, germane, with the authority of experience and with confidence of its certain applicability. What victory over sin—what answer to prayer—what growth in grace—what miracle in other lives can we relate? Have we really any experience to relate?

2. We should certainly know the elemental steps in conversion that would enable us to help others achieve this experience. The need of a Saviour comes most surely to those who have a sense of sin. It is not always easy to produce a sense of sin. After all, that is the Holy Spirit's business, but He must have agents. And those agents in conversion must be in touch with the Author of conviction. It requires more than antiseptic cleanness, it requires positive, wholesome goodness, like understanding, salty love, freedom from prudery, frankness, tact. God wants us to help people face themselves and see themselves in the mirror of Christ's life. When sin is felt and acknowledged and the cross takes its indispensable place, then to lead one to make an honest surrender of one's life to God produces a miracle. "Where two * * * are gathered in my name, there am I in the midst * * * !" This is intended as the normal work of every single follower of Jesus Christ in the world.

3. In the growing company of personal workers the church in the modern world would begin to become a vital fellowship. Lives would be knit together in a common and constant bond of unity and purpose. A feeling of personal responsibility for each other's spiritual development would take the place of criticism and jealousy. The most divine relationship on this planet is the comradeship of men and women whose supreme motive in life is winning others to Jesus Christ. Where this unifying purpose accentuates

the fellowship of husband and wife it surpasses description. One in such a fellowship loses all sense of private ownership of his life or his property. It is all dedicated. The Lord of all can claim it for Himself—to use it at home or abroad—wherever the work of making disciples calls for it. The desperate appeals for money would give way to songs of thanksgiving if only our church would give itself to the fellowship of evangelism. That would be the real Body of Christ.

And, lastly, the prestige and power of the church would be recognized in the seats of the mighty as well as in the humble places of our earth. Down deep in the consciousness of every great leader the real problem of changing human nature is clearly recognized. Many of our leaders in government and industry today doubt that it can be changed. Certainly education and science and law have not changed it appreciably. But God can. And the church has the unequalled opportunity of demonstrating it. Some people believe that the first great change must be the change in the church itself. Are we any longer teachable? Has conservatism really petrified us into moulds that will defy all change? Must we be broken all to pieces before we will melt into new forms of beauty and power? Must we be burned by our enemies before the church can once more be aflame with the Holy Spirit? Religious leaders have been challenging us with the alternatives: "It is Christ or chaos." And I dare suggest another—it is evangelism or evacuation!

With the gospel and with those who are willing to apply it in their own lives and in the lives of others, and with a simple understanding of how to begin the application, we need to go before the world and exhibit our wares. "Ye shall be my witnesses," said the Saviour. The silent witness of good influence is certainly valuable. We have saintly lives tucked away in the church that the world needs to see and hear—gentle, modest treasures—they are hid away in a napkin. Is there not some way that the church can make the treasures of Christian experience available? Years ago Dr. J. H. Jowett* sounded this appeal for what he called "the community of experience—the socializing of the individual testimony—the trans-

**The Transfigured Church,* pp. 26, 27. Fleming H. Revell Company, publishers, New York.

ference of visions—the sharing of discoveries." He goes on: "The revelation that dawned upon one wondering soul is never shared and so another remains in the cold imprisonment of the darkness. This is the neglected side of the apostolic fellowship and for want of it the church goes out to confront the world in poverty * * * Ah, the treasures that are hidden in these unshared and unrevealed experiences! What have our matured saints to tell us of the things we wish to know? How did they escape the snare, or by what subtility were they fatally beguiled?"

Sometimes one wonders why the church does not open its doors and heart to the service of public testimony. One dares believe that if a church was courageous enough and spiritually vital enough to climax its evangelistic zeal with a witness meeting of a Sunday evening, the building would be crowded to capacity and then if the minister and his staff of paid and volunteer workers were sufficiently trained to handle the interested inquirers, the old haunting text would become appropriate again—that "The Lord added to the church daily such as were being saved."

To say that there are pitfalls along the way of such a program is of course to say what is evident to any thoughtful churchman. But when has the church—the real church—ever shrunk back from a dangerous path? There is always danger in a public witness. One might be dishonest, another might speak far beyond his actual experience. Those who have least to say might say the most. But if the modern church could disclose to a skeptical generation the answer to broken homes, drunkenness, enslaving habits, agnosticism and greed, and could do it concretely in terms of changed men and women, then we ought to do it. The world is waiting to be shown. But as important as is the witness to personal victory over sin, the witness of practical Christianity in social and economic relations is just as important. A truly converted capitalist and a truly converted labor leader meeting on a common level at the foot of the cross might remind the world again that the answers being so desperately sought today are to be found where they always have been found, and where they always will be found, in the Church of the Living God.

The encouraging fact to some of us is that that very thing is beginning to happen across our world. The untapped and in-

vincible resources of the church must be made available through dedicated personality. Like leaven in the lump, the transforming power of the gospel must move from person to person in a tremendous ferment of evangelism. The tragedy of moral confusion everywhere—from the highest to the lowest—is the church's unparalleled opportunity of worldwide service. Somebody must begin in every family, in every office, in every factory, in every government. The contagion must spread faster than it is spreading now. The battle line is drawn clean across our world. The enemy is not only entrenched, he is battering at our gates. We must evangelize or evacuate!

THE UNION SEMINARY REVIEW

A Southern Presbyterian Theological and Religious Journal

Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued four times a year—October, January, April and July. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister churches.

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EXEGETICAL THEOLOGY

THE NEW TESTAMENT. A NEW TRANSLATION FROM THE ORIGINAL GREEK. *By Very Reverend F. A. Spencer.* The Macmillan Company, New York. 711 pages. $4.50. This is the first approved Catholic Translation of the New Testament into English ever made in America. It is based on the Latin Vulgate and the original Greek. The translator follows no particular edition of the Greek New Testament but is familiar with them all. He adheres closely to the Vulgate, and where the preponderant Greek manuscript evidence is against the Vulgate the reading of the latter is given either in brackets or in a footnote. Where the peculiar Roman Catholic interpretation is of sufficient importance it also is placed in a footnote; as, for example, in Matthew 26:26, 28, where we find a note saying, "In the Holy

Eucharist the Body and Blood of Jesus become present by . . . a change of the whole substance of the bread into the Body of Jesus, and of the whole substance of the wine into His blood." There are many other footnotes of value in pointing out the interpretation of Catholic theologians. Fr. Spencer does not take into consideration the conclusions of modern historico-literary criticism. He assigns the composition of Matthew to the period between A. D. 42 and 50 and puts Mark and Luke both in the period between A. D. 61 and 63. Acts is dated about the year 63. Paul is the author of Hebrews, though an amanuensis did the actual writing. All of the Johannine documents are assigned to the Apostle John, and the Apocalypse is placed before the Gospel and Epistles. Each of the 27 books of the New Testament is prefaced with a clear and concise introduction. The text of every chapter is separated into subject divisions with appropriate headings, under which are cross references to parallel passages. The words of Christ are printed in italics, and Old Testament quotations are in small capitals. The translation is much more dignified in style and diction, much more clear and easily readable and much truer to the original, than some of our modern popular Protestant Versions. It is a valuable addition to our list of English Versions of the New Testament. D. W. R.

An Introduction to the New Testament. *By Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 362 pages. $2.50. Here we have a summary of conclusions reached by Dr. Goodspeed after years of New Testatment study. However, the main purpose of writing this Introduction is to show the importance of the *publication* of Paul's Epistles on the New Testatment. He believes that the nine, genuine Pauline Epistles (written in the order, 1 and 2 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Philippians, Colossians and Philemon) were collected and published between 90-95 A. D. by some one who was thoroughly familiar with Colossians. This collector wrote Ephesians as an introduction to the published collection. Dr. Goodspeed believes that the parts of the New Testament (in addition to these nine Pauline letters) written before 90 A. D. (Matthew, Mark, Luke-Acts) "show no influence of Paul's letters," while the rest of the New Testament writings are "all written in the presence of the collected Pauline letters." He gives as the proximate dates of writing for these latter—Revelation, Hebrews and 1 Peter, 95 A. D.; James about 100 A. D.; the Gospel and Epistles of John about 110 A. D.; Jude about 125 A. D.; and the Pastorals and 2 Peter about 150 A. D.

This theory of the collection and publication of Paul's letters about 90 A. D. rests on several assumptions (for which, of course, Dr. Goodspeed thinks there is sufficient ground). First, that the letters of Paul remained buried in the local church archives till about 90 A. D. Second, that proof of this is seen in the fact that the Synoptic Gospels and Acts do not quote from these Epistles or mention them. (One might ask, Why should they?). Third, that although Luke-Acts was written by Luke, the companion of Paul, (so the author holds), he did not publish his work till about 90

A. D. (It was this story of Paul, says Dr. Goodspeed, which stirred up the Collector to hunt for the Pauline letters.) Fourth, that this Collector of Paul's Epistles was one thoroughly familiar with the genuine Colossians, and was so enabled to write the imitation, Ephesians, a theory which Dr. Lake in his recent (1937) *Introduction to the New Testatment* says, "was popular thirty years ago, but since then has faded out. It fails to explain the close similarity between Colossians and Ephesians. Both or neither of these Epistles may be genuine, but a 'straddle' which accepts one and not the other combines all the difficulties and solves none" (p. 141). Dr. Goodspeed's theory rests on this "straddle."

One of Dr. Goodspeed's emphases is on the influence of the publication of the Pauline letters seen in the production of similar groups of letters. Although, he says, the ancients frequently collected and published letters, no Christian thought of doing so till after the writing of Acts suggested the collection of the letters of Paul. Then immediately "Epistle groups" were produced: the seven letters in Rev. 2-3, the seven Ignatian letters, the three Johannine letters and the Pastoral Epistles. These New Testatment groups, he believes, were not collections but were prepared as units, and should be studied as such. Second and Third John were written as covering letters to First John. The Pastoral letters came from the same hand at the same time and were written to emphasize church organization.

This book is clearly written and will appeal to the ordinary reader. It divides its treatment of each writing under "occasion, content and problems." It is chiefly a statement of Dr. Goodspeed's views, and the detailed evidence on which they rest must be sought in former publications.

J. E. B.

NEW CHAPTERS IN NEW TESTAMENT STUDY. *By E. J. Goodspeed.* The Macmillan Company, New York. 223 pages. $2. This volume contains the Ayer Lectures at Colgate-Rochester Divinity School for 1937. It deals with a variety of subjects; the chapter titles are: "Publication and Early Christian Literature," "The Place of Ephesus in Early Christian Literature," "A New Organization of New Testatment Introduction," "New Testament Translation and Manuscript Discovery," "Why Translate the New Testatment?," "The Original Language of the New Testatment," "Pseudonymity and Pseudepigraphy in Early Christian Literature," and "Modern Apocrypha." One who is familiar with Prof. Goodspeed's former books and articles, especially his recent *Introduction,* will find very little really new in the present volume, though many of his former views are brought down to date. The average reader, however, will find here summaries of most of the distinctive contributions made by one of the most noteworthy modern New Testament scholars. No one will agree with all the positions advocated by the author; many of the positions are quite radical. But Prof. Goodspeed is always able to make a most convincing plea for his view and to present it in a most readable style. A critical appraisal of the many matters treated would make this review too long. All of the subjects are

important and are treated in the light of the highest standards of radical scholarship. Anyone who is interested in the problems of criticism will find the book very interesting and valuable. S. A. C.

THE LIFE OF JESUS. *By Conrad Noel.* Simon and Schuster, New York. 620 pages. $3.75. Conrad Noel is one of the unique and original figures in the Christian world—a devout and orthodox Anglo-Catholic who combines a complete faith in the resurrection of Jesus and other manifestations of the supernatural in Biblical times with a radical economic outlook, which aligns him in close juxtaposition to the Communists and makes him the Church of England's most famed and deepest red radical.

The book comes at the end of thirty years' labor, most of it spent as a vicar of a small parish near Cambridge where he "preached Socialism . . . and introduced a full Catholic worship according to the old English rite." To prepare for this volume he studied not only the Christian sources, but also the economic and political background of the times, and immersed himself not only in the writings of the great theologians, but also in the writings of Marx, Engels, Lenin and Kautsky. He speaks of Lenin "as a revolutionary and constructive statesman" to whom "my debt is incalculable."

The book will not be fully approved by Christians, either liberal or conservative, by socialists or by communists, but it has undoubted value and will give all some new insights into the purpose of Jesus. It was a revolutionary gospel that Jesus proclaimed, but that gospel has been overlaid with later accretions and with comfortable assumptions that blind us to many of its more uncomfortable implications. There is no passive acceptance of poverty in Father Noel's book, and no blank and troubling silence about social injustice, but neither was there in the message of Jesus.

Father Noel devotes five chapters to a description of the political, economic and religious background. The Roman republican empire, he says, "appears almost in the guise of a vast commercial enterprise for the exploitation of the Near East; a trading corporation prepared to use force where force is required, but only as a means to an end,—greater trade and larger revenues."

Against this general background he traces in part II the development of the idea of the Kingdom of Heaven, especially in the Old Testament prophets and in the apocalyptic literature produced in the intertestament period. The coming Kingdom to which both aspired, he correctly points out, was social or 'political,' an early commonwealth founded in divine justice and comradeship among men.

The third and longest section deals with the advent of the Messiah. John the Baptist who inaugurated the Christian movement becomes John the Leveller, who proclaimed a new era arising out of the ruins of the existing system. Jesus also taught that there would be a new world order, and made this the burden of his message. Rebellion against Rome he re-

jected as a criminal folly from the point of view of policy, and "perhaps as wrongly motived from the point of view of morals." But certainly he was not a pacifist. And the Kingdom he saw clearly would come finally only through a violent catastrophe.

Father Noel sympathizes with the Russian experiment but holds that it has been warped by an atheist philosophy and fails therefore to exhibit the full graciousness and spiritual riches that we may expect in God's completer kingdom.

The union of church and state in the fourth century, the author holds, encouraged the Christians to dismiss into a world beyond the grave that divine commonwealth the hope of which had inspired them in the early years. He hopes that this book "may act as a challenge and spur to Christians to believe in Christianity (the new world order that Christ proclaimed) that the world may experience a greater and more generous resurrection than has ever been experienced by mankind."

We are grateful to Father Noel for reemphasizing a badly neglected element of the gospel. E. T. T.

THE PERIL OF MODERNIZING JESUS. *By Henry J. Cadbury.* The Macmillan Company, New York. 193 pages. $2.00. The author of this very interesting and suggestive book once saw in the Church of the Holy Sepulchre in Jerusalem an image of the Virgin Mother wearing a wrist watch. He finds equally striking anachronisms in modern books dealing with the life and teachings of Jesus and undertakes the recovery of the original Jesus, whose figure has been painted over by the easy evolutionist optimism and the Scriptural unbalance of the "social gospel" which regards the Great Galilean as a social reformer, a propagandist with a program. If some have substituted for the Gospel of Mark the gospel of Marx, Dr. Cadbury feels that modernist America has substituted for the Gospel of Matthew the gospel of Matheus (Shailer). He believes that American liberalism has read its own thoughts, convictions, ideals, programs back into the mind of Jesus: "To make of the Scriptures mere echoes of our passing styles of thought, which will render us the answers which we want them to give, is to imitate the servile oracles of the pagans which answered to suit the wishes of the inquirers. It behooves us to examine anew the evidence for the social definition of the Gospel of Jesus." In this reexamination of the evidence as found in our Gospel narratives (rejecting the Fourth Gospel as untrustworthy and using the Synoptics with critical caution), the author points out with clarity and emphasis the misinterpretation of Jesus which is dominant in the thinking of those who read their own convictions and enthusiasms back into the New Testatment picture of Jesus, making Him over in their own image. The Jesus whom he finds in the Gospels had no particular life purpose. He was a sort of wandering gypsy, with a paternless life, vagabonding hither and thither in Galilee, with a fatalistic submission to the will of God. In divesting Jesus of all the modern drapery

with which liberalism has clothed Him, he creates another figure, a man with all the limitations of the age and environment in which he lived, a self-regarding eudaemonist in ethics. His demodernized Jesus is a figure of greatly reduced dimensions, far less attractive than the Jesus of the Social Gospel; and his process of restoration leaves us, to quote his own words, "an historical figure and an historical scene vague and incomplete in outline, jejune in interest, alien and irrelevant to the great issues of modern life." The Jesus of the New Testatment, however, is not merely a figure of history. He is for the Christian an object of religious faith. D. W. R.

THE MAN THAT CHANGED THE WORLD. *By Frederick B. Fisher.* Cokesbury Press, Nashville, Tenn. 208 pages. $2.00. This book is by the one-time bishop of the Methodist Church in India, which fact plus his dedication to the great Indian poet, Tagore, suggests something of the general tenor of it. The material was first used as a series of lectures on the Cole Foundation at Vanderbilt University. It is another in the vast number of volumes about the Christ, the Man and His Message, and, like all of its predecessors, it fails after all to do much more than pay a tribute to Him who has changed and is changing the world. The title of the book and of the chapters are all very suggestive: The Ages That Yearned For Him; The Land That Cradled Him; The Church That Nurtured Him; The Messengers That Lived For Him; The World That Is Being Made By Him; The Soul That Finds Itself In Him. Yet one reads them and feels the titles are more helpful than the material within the chapters. However, because of the author's long experience with India and because of his wide travels, he is particularly helpful in showing how Christ is the answer to the longing for all men everywhere. "The ages yearned for him. He came; and his living presence is changing the world." J. A.

THE GOSPEL OF MARK (In the Moffat New Testament Commentary Series). *By B. Harvie Branscomb.* Harper and Brothers, New York. 314 pages. $3.50. It is the general belief of the writer of this commentary that the Gospel narratives had their rise, "for the most part at least, in actual events, which, of course, may have been modified or misunderstood in the subsequent retelling." Acting on this assumption, the author seeks with greater or less plausibility to reconstruct the Gospel account, employing the generally accepted methods of modern critical scholarship and to a moderate extent the newer method of form criticism. In spite of some radical conclusions and numerous divergencies from our traditional position, it is a commentary of exceptionally great value to the discriminating student of the Gospel. Many will be irritated by the author's naturalistic approach and his constantly recurring suggestion that this and that statement is the product of a later age. Nevertheless he has a fine knowledge of the Gospel times and uses this knowledge to elucidate the meaning of numerous passages in the Gospel of Mark.

Dr. Branscomb, who is Professor of the New Testatment at Duke University, is winning increasing recognition as one of our leading New Testatment scholars. This volume is one of the ablest in the Moffat series. No student interested in the critical approach to the Gospel should neglect it. E. T. T.

THE STUDY OF THE BIBLE. *By Ernest Cadman Colwell.* University of Chicago Press, Chicago. 175 pages with indices. $2.00. Few books on this topic offer so much in so small a compass. Reading and digesting this compact, readable, clear and mainly well-balanced book would render Bible students less liable to "the attacks of quackery and fanaticism." The author's aim is not to furnish a devotional handbook nor to suggest specific interpretations, theological or practical, but rather to "orient the reader in the field of Bible study . . . to give him a road map with good roads plainly labeled and dangers clearly marked." The origin and growth of the Bible (one of the most valuable chapters); the transmission, translation and interpretation of the Bible; with a clear exposition of the "modernizing" and the "historical" methods contrasted; are successively treated. Excellent bibliographies, arranged both for "elementary" and "advanced" students, accompany each chapter. At times the writer's naturalistic presuppositions make him a special pleader. Hardly enough weight is given to the well-tried principle (accepted surely in all other fields) that a book can best be interpreted by those who have some spiritual kinship with the writer. And when (Chapter VI) the Christ of the Gospels is presented as virtually the creation of the primitive church, the reviewer feels that the writer has forsaken historical criticism for naturalistic prejudgments. On the whole, however, there is so much sound and helpful guidance here that the book should be recommended for study by all who wish to read the Scriptures not with the spirit only but with the understanding also. K. J. F.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSON—1938. *By Wilbur M. Smith.* W. A. Wilde Company, Boston. 398 pages. $1.90. This is the sixty-four annual volume of these classic notes; the second volume edited by Dr. Smith. Having followed Peloubet's notes for some years, I can safely say that Dr. Smith has made them more valuable than ever before. Not only do we have the editor's own comments and analysis, but the riches which have come from his exceedingly wide reading. Dr. Smith who has been called recently to the Moody Bible Institute is a thorough conservative; above all a devout student of God's Word. E. T. T.

SNOWDEN'S SUNDAY SCHOOL LESSONS—1938. *By James H. Snowden and Earl Leroy Douglass.* The Macmillan Company, New York. 370 pages. $1.35. Every Sunday School teacher should examine the various Sunday School helps and select the ones most suitable for his own particu-

lar temperament. Many will prefer Snowden's Lessons to any other available volume. The treatment of each lesson is brief, pointed, brilliant and provocative in the best sense,—provocative of further thought on the part of the reader. Dr. Snowden died when these lessons were half completed, the volume being finished by Dr. Douglass, minister of the Summit Presbyterian Church, Germantown, Pa., the author of two other volumes and the writer of a syndicated daily article entitled "Strength for the Day." His lessons carry on the high standard set by Dr. Snowden and, like his, are filled with much practical suggestiveness. E. T. T.

IT'S IN THE BIBLE. Series IV. TANGLES. Series 2. W. A. Wilde Co. New sets of puzzles in the line already familiar, the former crosswords, the latter anagrams. Useful for Sunday afternoons, for shut-ins, for Bible classes and other uses. Not designed for edification, these like all good "Bible games" do serve to familiarize young people with the Bible (at least on the surface), who otherwise might never be tempted in at all. K. J. F.

BIBLE PROBLEMS SOLVED. *By Geo. H. Gudebrod.* G. P. Putnam's Sons, New York. 385 pages. $2.75. The publishers on the cover make the astounding claim that this is "the most enlightening book on the Bible since it was first printed 400 years ago. It solves the problems which have baffled the best minds in all ages. . . ." I fear that many attracted by this claim will find the book a disappointment. The author's main contribution is the theory that the seven letters in Rev. 2-3 contain a sketch of all human history from Creation to the End. We are now living, he says, in the period indicated by the fourth letter, that to Thyatira. He finds the theory supported by similar sketches of history in the seven parables in Matt. 13, in the Second Psalm, in Deut. 32 and in the Pentateuch. In each case three groups are to follow our group.

The latter half of the book is taken up with essays, as "Science and the Bible," "Is Christian Science a Key to the Scriptures?", "Who Was Cain's Wife?", etc. His answer to the last question is interesting. He says that on the sixth day God created "living creatures" which were an inferior race of men, not "perfect men" like Adam, who was created in the image of God. Cain married a daughter of this inferior, pre-Adamic race, and the author suggests that this accounts for the "inferior races" of men, that is, all but "the Caucasian race, which traces its record in the Bible back to Adam and Eve"!! J. E. B.

MODERN SCIENCE AND THE GENESIS RECORD. *By Harry Rimmer.* Eerdman's Publishing Co., Grand Rapids, Mich. 370 pages. $2.00. The purpose of this book is to marshall certain evidences to show the credibility of the creation account as recorded in the first chapter of Genesis. Dr. Rimmer is an interesting writer and will farther strengthen the faith of us who believe that the Bible is the Word of God. E. T.

SYSTEMATIC THEOLOGY

THE VALIDITY OF RELIGIOUS EXPERIENCE. *By Albert C. Knudson.* The Abingdon Press, New York. 237 pages. $2.00. Those who enjoy intellectual wrestling will read this book with zest. In the present condition of theological science, the problems of epistemology must be vigorously grappled with if the discussions of religious experience are not to founder in a Serbonian bog of logical illation.

There are two lines of attack in seeking to establish the validity of religious experience—the one psychological, the other philosophical. First, the author examines the claims of immediacy in sense perception. Some scientists and all others who are unacquainted with the psychology of sense perception believe that the mind comes face to face with the object of experience. The most certain of all knowldge, say they, is that which is given through our sense organs, the eye, ear, etc. But a critical examination reveals that the knowledge via the senses is largely inferential and that the sense organs mediate this knowledge. The author says truly that "perception is, therefore, no passive mirroring of objective reality. It is a complex, creative and transforming process. . . . The world in its purely objective existence is emphatically not the world that it seems to be in sense perception."

In his philosophical attack on the problem of knowledge the author makes use of an argument which Dean Mansel employed in his Lectures on the Limits of Religious Knowledge and which was subsequently employed by A. J. Balfour in his Gifford Lectures. The argument in brief is this: The same arguments used to disprove the validity of religious experience can with equal cogency be used to disprove the validity of sense experience and since this leads to absurdity, religious experience must be valid. Says Dean Knudson: "Our religious knowledge is founded on faith in the same way that our scientific and philosophical knowledge is. . . . There is no a priori reason why scientific faith should be accepted and religious faith rejected. These two represent fundamental interests of the human spirit; and if we accept the validity of one, the logical and reasonable thing is to accept the validity of the other. Religion has thus as firm a basis as has science" (p. 177). While I agree in the main with this statement, I can hardly go so far as to admit an equality. Religion does not have as firm a basis, practically, at least, as has science, because the latter confirms its truth by controlled observation and experimentation. The problem of religious experience does not lend itself to scientific method. But, of course, so far as both religious knowledge and scientific knowledge are undergirded by faith, the one in a divine order, the other in a natural order, logically the basis of one is as firm as the other.

I am impelled to make one stricture on the author's discussion, however. It seems a pity that he should confuse two such disparate terms as

faith and experience. "Religious experience and faith," says he, "are virtually synonymous terms." This is bad enough; but when he supports his judgment by saying "there is no truly religious experience without faith, and there is no vital faith that is not experienced" (p. 42), it is such a glaring non sequitur that one can hardly believe such an astute mind as Dean Knudson's would have been guilty of it. Because one can have no affective experience without having also sensory experience, is certainly no ground for asserting that, therefore, affection and sensation are synonymous terms. And Presbyterian readers, at least, will not agree that he states the problem clearly or forcefully when he says: "To ascribe experience to man and faith to God is to draw an arbitrary distinction" (p. 52). What Calvinism teaches is not that faith is exercised by God, but rather that God so energizes man that he can exercise faith. The capacity to exercise faith, not the faith, stems from God. Calvinists have always taken at their face value the words of Ephesians 2:8: "For by grace are ye saved through faith and that not of yourselves: it is the gift of God."

On the whole and in the main, however, this book is rightly judged to be a significant contribution to theological discussion. F. H.

KARL BARTH'S IDEA OF REVELATION. *By Peter Halman Monsma.* Somerset Press, Somerset, N. J. 219 pages. $2.00. This book, an unusually good Ph. D. thesis, will be indispensable to every serious student of Karl Barth for two reasons: First, for its careful study of those who guided Barth's early thinking, before the great change that made him famous. We already had expositions of Barth that attempt to give the high points,—with more or less success. Their tendency is to select rhetoric rather than controlling idea. Dr. Monsma studies Barth's idea of revelation as central to his whole thought and message and undertakes a systematic study of nearly all that Barth has published. Particularly welcome are summaries of the teachings of Barth's father and of Barth's teachers, notably Herrmann. Your reviewer studied Herrman and Kierkegaard several years ago in order to appreciate Barth, and, despite denials by those who know more than a small town Texas pastor, is still of the opinion (*Evangelical Quarterly,* Jan. 1936, p. 53) that Barth turned back from Herrmann's trail and "went Kierkegaard." Kierkegaard's expression, "the infinite difference of quality between time and eternity," seems to have given him a center about which to think out the fundamental discontinuity between God and man. (This thinking crystalized about the divine transcendence, the divine initiative and the Word breaking through to us). Your reviewer believes that under God Barth is indebted to Kierkegaard for this great clarification of his thought as well as for lesser and incidental matters.

Second, for the close analysis and abstract of Karl Barth's thought, carried out through the pertinent parts of his major works. The reviewer has carefully checked several chapters of Dr. Monsma's work from this point of

view, comparing sentence by sentence with the appropriate passages translated and of German editions of Barth, and is grateful to the author for this fine abstract. Barth is hard to condense because of the fine shades of distinction and also because of his brilliant and emphatic rhetoric. Dr. Monsma is remarkably successful here, and he brings light to some dark places by quoting class notes taken under Barth's lectures and by reporting what Barth said in personal conferences.

To the ordinary American reader the greatest value of this book will be in its clear explanation of a great difference between Barth's idea of the Bible and that of conservative Southern Presbyterianism. Perhaps this may be put into our ideology as follows: Barthianism would say that the last part of the fourth chapter of I Thessalonians is just something that Paul wrote to console his bereaved friends in the church he had recently established, until some day the Holy Spirit speaks to you through "together" and "with": then for you God's Word is in those verses, promising you a blessed reunion with loved ones. Dr. Monsma's exposition of Barth's notion of faith is not quite so good: Barth still thinks of faith as something humble, something daring, and a response to grace from above.

I am no Barthian, but a respectful and interested admirer of that great man. Barth extends himself through pages and paragraphs, through sections and chapters, asseverating that God speaks and that His Word comes to us and takes hold of us; but that the Word of God is not a thing that you may handle and control. Dr. Monsma expounds this well for a time. At the last, however, in his criticism, he forgets; and there he deals critically with Barth's theology from the very standpoint which Barth denies,—and which Dr. Monsma's sudden preoccupation with so-called logic causes him to forget. The author seems, to our surprise, to let impatience win over faith when he meets difficulties which should not stop a Calvinist from Calvin and Princeton Seminaries, even after a year at Bonn and two at Columbia University. God is a God of truth, and we may think of Him as fundamentally consistent and yet inscrutable. Most of sections C, D and E of the final chapter, and also the little paragraph on p. 173, seem like foreign country when compared with the rest of the book. But while the critique is not so good as the much longer exposition, the book is worth far more than the price. There is a place for it in many theological classrooms (systematic or historical) and most of it can be read with pleasure.

W. T. R.

JESUS DER WELTVOLLENDER. (Der Glaube an die Versöhnung und Weltverwandlung.) *By Karl Heim,* Professor in the University of Tübingen, Germany. Furche-Verlag, Berlin. 5.80 marks. 268 pages. One of the outstanding scientists of Germany says of this book: "Jesus Der Weltvollender will probably be the most important book for all Christians of our time." The book speaks concerning the hope of the Christians in a new heaven and a new earth. Prof. Heim makes clear in the book that the

reconciliation of the world and its transformation hang together. He shows how the resurrection of Christ is the beginning of the last times of the earth and shows the transformation of the world as the aim of the resurrection.

In the first section of the book are set forth the facts which are necessary for an understanding of the gospel of the reconciliation and transformation of the world. He discusses guilt and its relationship to God, compares guilt and fate, fate being that which the pagan forces of Germany would substitute for the guilt of the soul before God. In this section is a wonderful discussion of the central problem that faces a people as they seek to build a nation. Dr. Heim shows it to be a problem of Guilt before God rather than a question of external Might.

The second section deals with the Reconciler. The author shows the purpose of the act of reconciliation and makes clear that the opponent with whom Christ struggled was the personal Force of Evil and not just circumstances. He describes the weapons with which Jesus fought and gives clear statement to the content of the sacrifice. He compares the death of Jesus with that of human heroes and shows the vital differences.

The third section deals with Christ as the Transformer of the world. He shows that it is impossible to limit the coming of Jesus to the work of reconciliation alone and that it is not possible to separate the faith in the transforming purposes of God from our faith in His reconciling power. Prof. Heim discusses Jesus' sayings concerning the end of the world and his plan for the world until the final transformation. He describes the place of the resurrection of Jesus in the plan for the world's transformation. In connection with this he gives a chapter to the place of the resurrection in our present life.

The fourth and last section has to do with the Church of Christ, and he describes in impressive words the situation in which the church finds itself in the present world. His closing chapters concern the church as the body of Christ and what it means to be accepted in this body which is the church.

Written against the background of the struggle going on in Germany, this book is an invaluable contribution to those who are seeking to live the Christian life in the midst of the difficult times of our era. It will increase any man's conception of the grandeur of the Christian faith and help any reader to a clearer conception of his privileges and duties as a Christian.

V. S. B.

THE CHRISTIAN GOD. *By Frederick F. Shannon, D. D.* Fleming H. Revell Company, New York. 152 pages. $1.50. The author is both a poet and a mystic—or are they one?—in his conceptions. But less of Carlyle and more of Van Dyke would help the style.

The theme of the book is "Christ is all and in all," expanded by a well furnished mind with conviction strongly anchored on the Rock. He leans toward the metaphysical side of philosophy but draws freely on science and literature to serve his thought. "Within and beyond all created things and

beings is the Infinitely Personal God." "Christ means God to me." God, therefore, loves the inanimate creation, but in man His love begets love, and because it grows, man's interests enlarge until he looks for a new heaven and a new earth. Thus the Social Gospel is an inevitable corollary of individual regeneration. The book deserves a wide reading as a fine treatment of God's cosmic revelation of Himself and of His revelation in Time of His love in Christ. D. C. M.

THE FUTURE OF CHRISTIANITY. *By Edgar Sheffield Brightman.* The Abingdon Press, New York. 158 pages. $1.50. This small but suggestive book by a well-known exponent of the personalistic philosophy has as its aim a survey of the prospects of Christianity. Distrustful of too definite and detailed predictions and skeptical of an evolutionary optimism, he nevertheless feels that the future holds hope for those who believe in the Christian ideals. In a discouraging and uncertain age, when organized Christianity has shown itself none too strong, that hope is built on faith in God and in His eternal purposes and goodness. God lives, and the Christian goal will be realized; but upon man in part depends the rate at which it is achieved. "The future of Christianity depends on an equal development of its application to the individual and to society." There is nothing novel in the book, but in many places it will stir the reader's thinking. J. J. M.

LIBERALISM FACES THE FUTURE. *By Clarence R. Skinner.* The Macmillan Company, New York. 159 pages. $1.50. If one wishes a skilful sketch of the factors in the rise of liberalism, a fairly adequate study of the spirit of liberalism and of the more optimistic type of liberal philosophy, and an honest analysis of some of the weaknesses of liberalism, he will find it in Dean Skinner's book. But he will not find much light on the way out for liberalism and for the world. The trouble with the book is not its liberal spirit and attitudes. They are sound. Its weakness is in its underlying philosophy, based as it is on a belief in the perfectibility of man through his own resources and in progress through reason and education. Most of us will approve his goals but will feel that in order to realize them we must go deeper into the realm of motive and call more humbly upon the resources of religion. J. J. M.

THE FORGIVENESS OF SINS. *By E. Basil Redlich.* Charles Scribner's Sons, New York. 340 pages. $4.50. This book has grown out of a fresh realization by its author of the necessity of forgiving those who have wronged us as the one indispensable condition of receiving the full forgiveness of God. The author believes that in our treatment of forgiveness we have emphasized the element of repentance toward God to the exclusion of a proper treatment of the fatal consequences of our own refusal to forgive the comparatively trifling injuries that our fellowmen can inflict on us. The working out of this basic thesis is the central thought in an elaborate

treatment of the whole subject of forgiveness in which the author presents with accurate scholarship a historical survey of the teaching concerning forgiveness. He starts with the beginnings of Israel's history and carries us down to the present teaching of the church. We cannot agree with all the positions taken in the book but we can agree with the words of William Ebor when he says that "his main contention is profoundly true, vitally important, and almost universally neglected." And we can express the hope that his book will rescue from neglect alike in thought and in practice the vital truth that it presents. H. R.

WHAT IS CHRISTIAN FAITH? *By William Childs Robinson, Th. D., D. D.* Zondervan Publishing House, Grand Rapids, Mich., 1937. $1.00. In these days when confusion seems to be the law of life, it is timely that we should be called to re-think the problems of Christian faith. Dr. Robinson's book raises a question and sets a problem that might well serve to stimulate serious reflection. The book before us has at once a theoretical and a practical aim. Theoretically the author is interested in our having sound doctrine, epistemologically as well as theologically. Practically, the twofold aim of Christian faith is the salvation of the believer and the enduing him with power to overcome the world. Both purposes are implicitedly recognized by the author. The great purpose of the author is to lead Christians to a certainty of their knowledge of God and to give them an unswerving assurance that God for Christ's sake has forgiven their sins and has restored them to a saving relation to the Father.

In three chapters the author sets about to establish three "theses": 1. "That Christian faith is not a man-made conjecture, but a God-given certainty;" 2. "That since its relation to God is the essence of Christian faith, therefore any definition of faith involves a theology of faith, and not merely a psychology of faith;" 3. "That Abraham is the Scriptural exemplar of faith; hence everyone professing faith ought to compare his [own] faith with that of the father of the faithful in order to ascertain whether his faith is of the type that will be reckoned for righteousness."

The author shows himself widely versed in ancient as well as in modern theological writing; and he always substantiates his position by appeal to Scripture, the final and objective authority. Those who are not so conservative in their theology may be inclined to dissent from some of the interpretations of authors who may be classified among the liberals. Certainly many Christians who are versed in the teaching of modern science will not go the length of agreeing that "current science limits God's power to spiritual matters and exempts natural law from His control;" nor that "Jeans holds that it [the Universe] was made by chance." "The Great Architect of the Universe now begins to appear as a pure mathematician," says Sir James. Your reviewer finds no fault with Dr. Robinson's theology, although he may not accept the learned Doctor's epistemology. The book challenges by its vigorous and forthright defense of historical Reforma-

tion theology and can well suggest themes for the sermonic activity of the busy pastor because of the valuable materials to hand. It rejoices the heart to find an author so erudite in the literature of his subject. F. H.

HISTORICAL THEOLOGY

WAR PETRUS IN ROM? (Was Peter in Rome?). *By Karl Heussi,* Professor of Church History in the University of Jena, Germany. Leopold Klotz Verlag, Gotha. 69 pages. Professor Heussi has written this little book upon the question of Peter's presence in Rome with the same careful scholarship which characterizes all the products of the German mind. The question is approached only as a scientific historical one with no thought of dogma and since the Roman Church founds its whole structure upon the affirmative answer to this question, the discussion is of interest to every student of Church history. After carefully weighing all the evidence Professor Heussi reaches the negative answer.

The first part is devoted to a discussion of the history of the question, showing it divided into three periods: pre-Reformation, when Peter's presence in Rome was taken for granted; Reformation, when it was debated but always from the standpoint of partisan conviction; and post-Reformation, when the critical-historical method has been employed.

The book then takes up the sources of this "legend," beginning with the New Testament and following through to the time when it was taken for granted. In I Peter 5:13 there is a mention of Babylon which the Roman Church is sure means Rome and which they hold indicates Peter's affinity with this Church. Heussi seems to prove that it could not mean Rome and indicates that Peter could not have been in Rome. He notes the failure of Acts to mention Peter's connection with Rome and indicates that Paul's failure to mention him in his letters and especially in Romans is evidence against his presence in Rome. Much of the belief in Peter's presence in Rome rests upon Clement's first letter and our book quotes the passages in question, I Clem. 5: 1-7 and 6:1-2. By a critical examination he shows that these passages will not bear the interpretation given to them by Roman scholars. In the next section of his book he studies further early sources. He discusses Ignatius' letter to Rome, 4:3, in comparison to his letter to Ephesus and shows that his mention of Paul to the Ephesians and Peter to the Romans have widely separate meanings. He mentions Phlegon, who wrote from 117 to 138, and Papias, who was prominent in the church from 140 to 160. Papias tells us that Mark was the interpreter of Peter but does not indicate where Mark followed Peter. He gives the details of a controversy over the method of the Lord's Supper and Polycarp is represented as quoting John for the eastern viewpoint and Anicet, Bishop of Rome, does not quote Peter as he surely would have done had Peter been

the patron of that church. Justin Martyr fails to mention Peter in his Apology written in Rome or in his Dialogue with Trypho.

Heussi goes on to show how the legend came into being around 170 under the writings of Dionysius of Corinth. Dionysius got his inspiration from Bishop Hegesippus, who started the legend as a support for his fight for apostolic succession in the church. Hegesippus founded his assumption on I Clem. 5, which has been discussed.

From this point on, the legend was taken for granted and Heussi feels that the witness of Irenaeus, Clement of Alexandria, Origen and Tertullian are of no value on either side, since they merely took the writings of others and used them uncritically.

The book draws to a close with a discussion of the grave of Peter, showing why it was located and how they put it where they did.

For those familiar with German and having an interest in accurate scholarship concerning the history of the Christian Church this book is worthy of careful study. V. S. B.

THE FIRST FIVE CENTURIES. Vol. I in A HISTORY OF THE EXPANSION OF CHRISTIANITY. *By Kenneth Scott Latourette,* Professor of Missions and Oriental History in Yale University. Harper and Brothers, New York. 412 pages. $3.50. Professor Latourette proposes to trace the expansion of Christianity from the days of Jesus to the present in six monumental volumes of which this is the first. It is a gigantic undertaking but one for which the author is particularly qualified. He has a missionary background, has been rigorously trained in the modern historical method and has a conservative evangelical faith. The history of the church has been traced from many other angles, but no one else has attempted to develop this particular theme with such comprehensive sweep.

In each of the six volumes the author plans to answer seven fundamental questions: (1) What was the Christianity which spread? (2) Why did Christianity spread? (3) Why has Christianity suffered reverses and at times met only partial successes? (4) By what processes did Christianity spread? (5) What effect has Christianity had upon its environment? (6) What effect has the environment had upon Christianity? (7) What bearing do the processes by which Christianity spread have upon the effect of Christianity on its environment, and of the environment upon Christianity?

In the present volume, which deals with the first five centuries, Dr. Latourette describes the Graeco-Roman world into which Christianity was born, traces minutely the geographic spread of Christianity and gives at considerable length his answer to the questions noted above. Though in this particular volume there is not a great deal that is new, the material is finely assembled and ably presented. The book is one of the outstanding books of the year. E. T. T.

THE DOCTRINE OF THE WORK OF CHRIST. *By Sydney Cave.* (London Theological Library). The Cokesbury Press, Nashville, Tenn. 317 pages.

$2.50. Sydney Cave, Principal of New College, London, and Professor of Theology in London University, is one of the outstanding English theologians. Sixteen years ago he wrote a history of "The Doctrine of the Person of Christ," which remains a classic treatment of that particular theme. His present book, based on his classroom lectures, is one of the most helpful surveys of the development of the doctrine of the Work of Christ that has appeared in recent years. Among other things it is written with great clarity and with real evangelical fervor. It is not likely, however, that many of the readers of this review will agree with all of the author's conclusions.

Principal Cave begins with the doctrine of the atonement presented in the Synoptic Gospels and with the witness to the significance of Christ's work given by the other writers of the New Testament and then passes on to the great interpretations of the later church. He distinguishes three main types of interpretation: (1) The "Patristic" theory, which sees in Christ's work a victory over the powers of evil, redeeming men from their tyranny. (2) The "Latin" theory, which with Anselm interprets Christ's work as the satisfaction of the honor of God injured by man's sin and with later theologians as the expiation of God's judgment and wrath by Christ's vicarious punishment. (3) The so-called "Subjective" or "Moral" theory connected with the name of Abailard, and common in modern theology, which interprets Christ's work as the revelation in word and deed of the forgiving love of God inspiring in us love to God and man.

Dr. Cave himself believes that the true approach to the doctrine of the Work of Christ will embody elements of value which all these types have sought to conserve. It is, however, the first of the three for which he mainly contends. The Penal theory, he argues very strangely, lacks support in the New Testament. The "Moral" theory, in its extreme form, is likewise incongruous with the witness of the New Testament. Christ's work for men is not a revelation of God's love. It was that love in decisive and victorious action. And this in essence is the patristic theory.

The book has a very valuable bibliography, confined largely to recent English books and translations into English. E. T. T.

A History of Christian Worship. *By Oscar Hardman.* (London Theological Library.) The Cokesbury Press, Nashville, Tenn. 261 pages. $2.00. In recent years there have appeared a number of books tracing the history and development of Christian worship. This is one of the most compact, convenient and clear. An Anglican, Professor of Pastoral and Liturgical Theology in the University of London, Dr. Hardman gives what some Presbyterians may think is a disproportionate amount of space to liturgical development. But non-liturgical churches are in a decided minority. And in Protestanism generally the author notes that "there is frequently to be heard a frank recognition of the regrettable loss which has been suffered through the abandonment of much of the Church's devotional treasury. And many eyes and ears are becoming gratefully aware of the

aid which art and music can lend to the worship of God. Aesthetic considerations, phychological study, an educated appreciation of liturgical forms and of their relations to Christian doctrine, a widening sense of Christian brotherhood, and, above all, a growing desire to pray and to worship more worthily, are undoubtedly combining to effect a great transformation of Protestant worship, which cannot fail to play an important part in the work of reuniting Christendom." Books of this sort help us to realize the riches of our Christian heritage. E. T. T.

JOHN WESLEY'S AWAKENING. *By James Richard Joy.* The Methodist Book Concern, New York. 128 pages. 50 cents. Methodist churches throughout the world celebrate this coming spring the 200th anniversary of John Wesley's great awakening, which occurred when his heart was strangely warmed in the meeting of the little society in Aldersgate Street. Mr. Joy's little book does not attempt to tell us anything new but it does give us in convenient and readable form the main facts concerning Wesley's spiritual development and the subsequent rise of the Methodist church. Adapted for classroom use, it should be used widely in the Methodist churches and beyond. After all, Wesley does not belong to the Methodist church but to the Christian world, and the hearts of all of us should be warmed at his shrine. E. T. T.

LEO XIII AND OUR TIMES. *By Rene Fulop-Miller.* Longmans, Green and Company, New York. 202 pages. $2.50. Seven years ago Fulop-Miller wrote "The Power and Secret of the Jesuits," which remains the ablest account of this powerful and tremendously influential Roman Catholic order. Since that time a number of other significant books have come from his pen. This book, published in England under the title of "The Power and Secret of the Papacy," gives us a brilliant exposition of the policy and ideals of the papacy as it faces the problems of the modern world. Mr. Fulop-Miller, it should be noted, is a non-Catholic. But he is a profound scholar, phychologist, philosopher and historian all wrapped into one, and in addition a magnificent writer. This book will interest any one interested in the Roman Catholic church or in the crucial struggle now going on between the forces of religion and those of irreligion. Many will agree with the reviewer that it is a fascinating book as well as a splendid study of Leo XIII and of his significance for present day Catholicism.

Briefly, the book is a presentation of the ideas with which Pope Leo faced the modern world and its psychology derived from Voltaire, Kant and the French Revolution. The author shows Leo's inheritance: signs of the universal triumph of secular liberalism and the Church's refusal to compromise or to surrender its age-old position expressed in the decrees of the Vatican Council. He then shows what this Pope bequeathed to his successors: a carefully thought-out plan (based on the philosophy of Thomas Aquinas, whom Leo made the master theologian of the Church) for making the Church once again the central factor of modern life. "By his acceptance of a viewpoint which assigns to the State an autonomous sphere of activity

withdrawn from every measure of ecclesiastical influence, Leo finally broke with the 'two-sword-theory' of the Middle Ages, and showed himself ready to 'render to Caesar the things that are Caesar's.'" As a result the Papacy was restored to its former international prestige and its influence upon the course of European events. To the philosophy of Marx and the abuses of industrialism Leo opposed a code of Christian ethics which freed Catholic social effort from its manifold doubts and hindrances and which, proclaimed unceasingly in word and writing by his successors, have given the Catholic church a new hold upon the laboring man. And so in other fields. "In face of the aims and struggles of our day the Church takes up a position which corresponds in all essentials to the principles laid down by Leo XIII." In this fact the author thinks that there is a possibility that the Church may yet overcome both barren rationalism and modern irrationalism rooted in myths of nation and race. E. T. T.

PRESBYTERIANS IN COLONIAL PENNSYLVANIA. *By Guy Soulliard Klett.* University of Pennsylvania Press, Philadelphia. 297 pages. $3.00. This book deals with the coming of the Presbyterians, mostly Scotch-Irish, into Pennsylvania, with their early settlements and ecclesiastical organizations and with various aspects of their religious life during the Colonial period. The book is based on the wealth of manuscript material in the possession of the Presbyterian Historical Society. It has great interest for all those interested in Presbyterian history not only because Pennsylvania was the most important Presbyterian colony but also because it was through Pennsylvania that the Scotch-Irish for the most part came into the South. Light is thrown on the reasons for the Scotch-Irish immigration and the contributions which they made to the development of Pennsylvania. It is a very valuable addition to books on Presbyterian history. E. T. T.

PRESBYTERIAN IN AMERICA: PAST—PRESENT—PROSPECTIVE. *By Andrew C. Zenos.* Thomas Nelson and Sons, New York. 216 pages. $1.50. Professor Zenos, who is just concluding a long and brilliant service in the Presbyterian Theological Seminary of Chicago, outlines in this book the history of Presbyterianism from apostolic times to now, with special emphasis on the Presbyterian Church in the U. S. A.; traces the major doctrinal, organizational and administrative changes; and offers a thoughtful discussion of fundamental Presbyterian principles. Progressive in his own outlook, Dr. Zenos finds Presbyterianism characterized by a Progressivism which presupposes liberty, open-mindedness and catholicity. The author is proud of Presbyterianism's past history and hopeful of its future. The book will be appreciated by ministers and the more thoughtful laymen. E. T. T.

THE KINGDOM OF GOD IN AMERICA. *By H. Richard Niebuhr.* Willett, Clark and Company, Chicago. 215 pages. $2.00. In 1929, Richard Niebuhr, brother of Reinhold Niehbuhr and now associate professor of Christian ethics at Yale Divinity School, made an outstanding contribution to American Church History in his book entitled "The Social Sources of Denomi-

nationalism." In this book he attempted to show how social factors, in-including race, class and sectional interest, had affected the rise of the various denominations in America. This study, he now writes, left him dissatisfied at a number of points. It dealt with religion which was dependent on culture but "left unexplained the faith which is independent, which is aggressive rather than passive, and which molds culture instead of being molded by it." This lack he tries to remedy in the present book, which like the other volume, though from the opposite viewpoint, throws fresh light on religious history in America.

Professor Niebuhr holds that the central intention, the common interest and the independent force of American faith is found in the ideal of the Kingdom of God but that it has not always meant the same thing. In the early period of American life, when foundations were laid on which we have all had to build, it meant "sovereignity of God," God's present sovereignity in Nature and Providence, to which men must submit; in the creative period of awakening and revival it meant "reign of Christ," which stressed the idea of regeneration and of the saving knowledge of God through Jesus Christ; in the more recent period it has come to mean "kingdom on earth," the radical transformation of human society. The value of Professor Niebuhr's treatise in this connection is not merely in his development of the idea of the Kingdom of God in America but in his illustration of the manifold ways in which this principle has affected our religious life.

In the concluding chapter the author points out that liberalism was a genuine religious revolt against the institutionalizing of this vital religious concept but that romantic liberalism has run out in the sands of humanism while evangelic liberalism has become increasingly secular, until true religion has all but disappeared. There are at present, however, he thinks, indications of a spiritual unrest which might become the seed-plot of a new life and in which the three fundamental ideas of the Kingdom may find a new synthesis.

The book is thought-provoking, informing and inspiring. E. T. T.

THE SMALL SECTS IN AMERICA. *By Elmer T. Clark.* Cokesbury Press, Nashville, Tenn. 311 pages. $2.00. The last religious census indicated that there were more than two hundred religious sects in America, though most of these are very small, having fewer than 7,000 adherents each. The present treatise undertakes a study of these small sects, concentrating especially on more than one hundred that are unusual and relatively unknown.

The author believes that these sects may be grouped roughly into seven main categories, as follows: (1) the pessimistic sects which magnify millenarianism and see the imminent end of the present world-order by means of a cosmic catastrophe; (2) perfectionist sects, which seek holiness, personal perfection of life, or freedom from the temptations and 'desires of the flesh'; (3) charismatic sects, radical perfectionists, sometimes called 'holy-rollers,' which seek 'gifts,' the 'spirit of prophecy,' the 'blessing,' and

spiritual enduements of various kinds; (4) communistic sects, which withdraw from the world into colonies; (5) legalistic sects, which stress certain rules, objective forms, observances or things which can be definitely performed as essential to true religion; (6) egocentric sects which have physical comforts, personal exhilaration, and freedom from pain, disease and ennui as their objectives; and (7) esoteric sects, specializing on mysteries and the occult. Because of limitations of space and the fact that they depart from the Christian traditions, the last two groups are not discussed in the present book.

The author brings out a host of odd facts regarding these curious sects. We learn, for example, that the Church Triumphant teaches that the world is a hollow ball on the inside of which the people live; that the Church of the Living God, Christian Workers for Fellowship, believe that Jesus was a Negro because his ancestor, David, wrote, 'I am become like a bottle in the smoke'; that the Brethren split over foot-washing, the One-Mode holding that the same person should both wash and dry the feet while the Two-Mode insist that one should wash and another dry. We discover here the distinctive beliefs of various Pentecostalites, of the smaller Presbyterian bodies, of Mennonites and Dunkards, of the Seventh Day Adventists, of Aimee Semple McPherson and Father Divine.

But the value of the book goes beyond the information it gives of the various sects themselves. The chapter on the Pessimistic sects, for example, gives an outline of the history of adventism in the Christian church and the background out of which all the pre-millenial groups have sprung. And so with the other main groups.

Written with genuine scholarship, packed with human interest and full of interesting and valuable information, this is a book which both ministers and laymen will enjoy and want to possess. So far as I know, everyone who has read this book on my enthusiastic recommendation has wished immediately to purchase a copy for himself. E. T. T.

On the Trail of Truth. *By John Milton Moore.* Fleming H. Revell Company, New York. 187 pages. $1.50. A plain book by an honest seeker for light. A spiritual voyage of discovery by one reared in the old-time home. Converted, received "the second blessing," he became a Baptist minister. He discarded Pre-Millenarianism because it substitutes a political empire from heaven for the kingdom to be established on earth by grace. Because a divided Christendom is weak he favors church union on the federal plan. For forty years a minister, he believes this the supreme opportunity for the preacher to help build a new world wherein dwelleth righteousness. Perhaps more emphasis on the need of prophetic preaching would strengthen the work. A good book for the timorous preacher and the drowsy saint. D. C. M.

Unholy Pilgrimage. *By Thomas L. Harris.* Round Table Press, New York. 185 pages. $2.00. Thomas L. Harris, an Englishman transplanted to the United States, educated at Oxford and Cambridge Univer-

sities, now rector of an Episcopal Church in Philadelphia, gives us in this book an interesting and most readable account of his "examination into the hearts and souls and daily conduct of the Russian people under the influence of twenty years of Godlessness." Equipped with a speaking knowledge of the Russian language and with the gifts of a wise pastor who has learned to deal with people, Mr. Harris visited Moscow and Petrograd and traveled up the Volga and looked, or attempted to look, into the Russian soul.

Mr. Harris' conclusions are that there is growing in the U. S. S. R. "a new order, a new civilization, a new culture producing a new character, a new type, a new kind of person." This civilization is to be preferred in almost every aspect except the religious to that of America. In character also "the new man of the U. S. S. R. excels the young men and women of the U. S. A. . . . not because they are naturally more attractive, naturally finer, . . . (but) because they have social advantages . . . To grow up in a society where man's exploitation of man has virtually disappeared, and is universally condemned, is a privilege that makes a Groton and a Harvard graduate seem desperately underprivileged."

Mr. Harris gives us a vivid picture of a crippled boy, with twisted body, forced to beg for his living and jeered and persecuted by children his own age because his father is a priest. He concludes: "Most young Russians think as little of religion as we do of Mithraism. It is a dead issue, but not itself dead. From the churches I visited and from conversations I had it was perfectly clear to me that there is a remnant not by any means composed exclusively of old men and women. Whether this remnant will prove a saving or a withering remnant I do not know—nor does anyone else. "

The author has given us a lively and entertaining narrative, replete with anecdote and coupled with his own reflections, which certainly will not please those who do not sympathize with the Russian experiment. Many of his opinions, especially those concerning religion, do not coincide with mine. E. T. T.

HERE STAND I. *By Martin Niemoller.* With foreword by James Moffatt. Translated by Jane Lymburn. Willett Clark and Company, Chicago. 227 pages. $2.00. The sermons in this volume are of great historic interest for they formed a part of Exhibit A in the arrest of the author-preacher. Martin Niemoller is the best known churchman in the world today. A commander of a German U-boat during the war and thereafter pastor of a rich and fashionable church, a conservative who welcomed Hitler's regime and a man above suspicion. Four years later because of his preaching in obedience to a higher command than Hitler's he was removed from his pulpit and imprisoned by Nazi authorities. The last sermon carried in the volume, "Judge Me, O God," was preached in his pulpit that fateful day in June when his arrest was decided upon. Other sermons included are: "Grace," "We would see Jesus," "The Parable of the Rich Man,"

"The Chosen Generation," "The Sifting," "The Anointing," "Brotherly Love vs. Hatred of the World," "The Stilling of the Tempest," "Power," "Fellowship" and "Mary and Martha." All of them breathe the spirit of crisis; all of them give of the fragrance of subdued power and willingness to do or die for the Lord God Almighty. These sermons were preached at the cross-roads of Liberty for religion and totalitarian dictation of the state. Let them be read everywhere! R. C. L.

EASTWARD: THE STORY OF ADONIRAM JUDSON. *By Stacy R. Warburton.* Round Table Press, New York. 231 pages. $2.50. This is decidedly the best book on Judson we have seen. It is the only really complete and satisfying biography of this great missionary that has been written. Dr. Warburton, who has had personal experience on one of the large mission fields of his church and is now Professor of Christian Missions in the Berkeley Baptist Divinity School in California, not only narrates for us the external story of Judson's work as a missionary of the cross but also gives us a clear understanding of the formative forces in his life and character and of the great convictions on which his life was built and from which his heroic service issued. After the passing of a century Adoniram Judson remains one of the outstanding personalities of the modern missionary era, and we cordially commend this biography of him. It is the romantic and inspiring story of a man who made a lasting impression on the world and who still challenges all who follow Christ "to live nobly and to do valiantly." D. W. R.

AND THEY WENT FORTH. *By William Thomson Hanzsche.* The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York. This is a series of six studies prepared for the Centennial (1837-1937) celebration of the Northern Presbyterian Church's Foreign Mission work. The six studies are bound together in unusually attractive style to sell for one dollar. They may be had separately for twenty cents a copy. The titles of the studies indicate their contents: *Pioneering, Preaching, Healing, Teaching, Reaping, Tomorrow.* Together they constitute a thrilling and inspiring story interesting as any romance and present a challening appeal not only to those of the particular communion for which they were written but to all who are responsive to the heroic epic of the past century of the Church's missionary enterprise. To Southern Presbyterians the record of these years is of particular value since up to 1861 it is a part of our own history. D. W. R.

MEN OF THE OUTPOSTS. *By Herbert Welch.* The Abingdon Press, New York. 261 pages. $2.00. It would be difficult to over-praise this book. It is just the book we have been waiting for to give us the correct orientation of the missionary task and the missionary contribution for the last five hundred years. The nine men and three women of the book combine to show the romance of the modern Christian movement and the surprising extent to which the civilization of our day owes such stability as it

has to the missionaries of six types,—explorer, evangelist, educator, healer, social reformer and messenger to a changing world. Bishop Welch shows that back of the Christian movement lie the toil, sacrifice, romance and victories of those whose courage and devotion stood the pioneer tests. The bishop presents: Explorers, Francis Xavier and David Livingstone; Evangelists, John Wesley and William Taylor; Educators, William Smith Clark and Isabella Thoburn; Healers, Dugald Christia and Albert Schweitzer; Social Reformers, Guido Verbeck and Mary Mitchell Slessor; Messengers to a changing world, Clotilda Lyon McDowell and John R. Mott. If any leader is looking for a new type of mission study book that would give a study class the larger outlook, here it is. R. C. L.

World Peace and Christian Missions. *By Harold E. Fey.* Friendship Press, New York. 60 pages. $0.35 (paper). The author of this booklet is the Executive Secretary of the Fellowship of Reconciliation. His thesis is that the great enemy of the new world is war. It is a sinful hangover from the days of barbarism. Wars are growing more disastrous and widespread. Only munition makers and a few men at the top of the economic pyramid stand to gain from modern war. "Unless Christianity can end war, war will end Christianity." Nationalism is the chief cause of war in the modern world, and nationalism is one of the greatest enemies of the missionary enterprise. The author of the pamphlet before us finds that for himself "complete and irrevocable refusal to sanction, support or participate in war, international or civil, is inescapably involved in being a Christian." D. W. R.

The Oxford Conference: Official Report. *By J. H. Oldham.* Willett, Clark and Company, Chicago. 290 pages. $2.00. It is difficult to appraise the exact significance of the two ecumenical conferences held this past summer at Oxford and Edinburgh. Charles Clayton Morrison, editor of the Christian Century, wrote, however: "No ecumenical council (since Nicea) was in my opinion more important in the history of Christianity than the one from whose memorable sessions I am now sailing home." And Gaius J. Slosser, Professor of Church History in Western Theological Seminary, wrote in Christendom: "When all the reports of these conferences are off the press the minister or laymen who makes them his own, and the churches that do likewise, will have the most edifying and challenging body of Christian reading produced since the creation of the ecumenical Scriptures." Most of us will feel that the enthusiasm of the moment caused these two eminent Christian leaders to lose their balance for the moment, but any one who reads the reports of the Oxford Conference—with which we are now concerned—will recognize that here is much of the collected wisdom of the Christian churches on some of the most important problems of the present day. All the official reports are found in this finely printed volume, together with a forty-five page introduction by the editor, describing the Conference and summarizing the addresses made before the Conference. The major reports deal with the Church and Community, the Church and

State, the Church and the Economic Order, the Church and Education, the Church and the World of Nations, including a supplementary report on the Church and War. E. T. T.

PRACTICAL THEOLOGY

FAMILY AND CHURCH. *By Lewis Joseph Sherrill.* The Abingdon Press, New York. 266 pages. $2.00. In a simple, matter-of-fact way Dean Sherrill identifies the more important problems of marriage and family life and discusses them against the backgrounds of Biblical teaching and present day psychology and education. Technical jargon is avoided but the treatment is sound. Running through the work are the assumptions that religious education to be effective must funuction through the family and that the church has something vital to offer the home. Particularly suggestive are the case materials showing how pastors, churches and community agencies are mobilizing religious and other resources to help those who are in distress and, better still, to educate those contemplating marriage so that they are able the more to foresee and control their future experience. The book is to be heartily commended to parents and church leaders. There is a classified bibliography for which many will be grateful.

There are minor flaws in the book. It is no longer good anthropology to assume the existence of a matriarchate before historical times. A second criticism is that there is a disproportionate amount of space given to the family mores of the ancient Hebrews.

The spiritual resources of the church, in the discussion under that caption, are found to consist in the sacred records. To these are added the practical resources of scientific research and insight. The discussion at this point would have been better balanced had it given open and generous recognition to the religious community as an all-important spiritual asset which the church at large holds out to the individual. The teachings in social psychology of Cooley and Mead might have been drawn upon to advantage. Sociologically speaking, one enters the Kingdom of God as he is assimilated into the ongoing life of an enthusiastic religious group objectifying Christian ideals and loyalties. Herein lies the basic significance of family and church for religious education. T. H. G.

THE MODERN FAMILY AND THE CHURCH. *By Regina Westcott Wieman.* Harper and Brothers, New York. 407 pages. This book represents another worthy contribution from one who speaks out of a long experience as counselor to people in their troubles. Mrs. Wieman brings to bear upon the church and family, both caught in the maelstrom of complex social forces, the penetrating sociological insight, sound judgment and constructive spirit which are hers. She sees the family and the church as serving a unique function in promoting unspecialized group experiences in a world of secondary contacts. There is a peculiar congeniality between these two

institutions, inasmuch as the church is that rare association in which most persons participate as families rather than as individuals. Both, too, need adaptation to serve effectively the needs of the present day. In the analysis of the existing situation and the suggestion of programs for the future, the author displays a boldness and a brilliance that cause the thoughtful reader to catch his breath. Here and there one does feel that there is danger in bogging down amid the abstractions, but concrete material is by no means lacking and as a matter of fact almost overwhelms one by its abundance. Churchmen will find the book as valuable as will the parents who are looking for help. It deserves to be read carefully and kept at hand for reference. There is a full bibliography and an index. T. H. G.

You Can Find God. *By Edward Shillito.* Willett, Clark and Company, Chicago. 163 pages. $1.50. You can find God in church, in the Bible, among your friends, and in the darkness. And you need be neither seer nor saint—just plain *you.* And the success of your sincere search is certain, for the seeker is also sought. But the fact of man as a sinner puts a note of urgency in the quest and the case comes to be, not simply You Can Find God, but You MUST Find God. So writes Dr. Shillito, British minister and London correspondent and Quintus Quiz of The Christian Century, in the engaging style his many readers have come to know. J. A. R.

The Spiritual Life. *By Evelyn Underhill.* Harper and Brothers, New York. 142 pages. $1.25. The beauty of this Harper Book appeals to you as you unwrap it for inspection, and when you read, the beauty of the mechanical make-up is in keeping with the beauty of the thought. Miss Underhill makes the Christian world again her debtor in presenting the spiritual life not as an intense form of piety peculiar to saints but as the living heart of all true religion, and therefore of vital concern to ordinary folks. The four chapters of the book, "What is the Spiritual Life?", "The Spiritual Life as Communion with God," "The Spiritual Life as Co-operation with God" and "Some Difficulties and Questions," were originally given as broadcasts but have been enlarged slightly before publication. These sentences indicate the style and the message of the beautiful little volume: "Co-operation with God means that we shall not live up to our call as spiritual creatures unless we are willing to pull our weight. . . . The riches and beauty of the spiritual landscape are not disclosed to us in order that we may sit in the sun parlor, be grateful for the excellent hospitality, and contemplate the glorious view. We gaze with reverent appreciation from our comfortable seats, and call this proceeding Worship. . . . No idea could be more mistaken. Our place is not the auditorium but the stage—or, as the case may be, the field, workshop, study, laboratory—because we ourselves form part of the creative apparatus of God, or at least are meant to form a part of the creative apparatus of God. He made us in order to use us, and use us in the most profitable way; for His purpose, not ours. To live a spiritual life means subordinating all other interests to that single

fact." It is filled with such beautiful sentences that throw direct light upon things which to the average church member are sadly in need of enlightenment. C. H. N.

INNER LIGHT. A DEVOTIONAL ANTHOLOGY. FIRST SERIES, seventh impression, third edition, *compiled by M. Catharine Albright and others.* 377 pages. $1.75. SECOND SERIES, second impression, *compiled by Edith R. Richards.* 281 pages. $1.75. The Macmillan Company, New York. These two devotional anthologies, widely popular in Great Britain, should prove equally so in our own land. The selections are of unusually high merit and will appeal to the most cultivated mind. One topic selected at random has in addition to the scriptural quotations passages from F. W. H. Myers, Oscar Wilde, John Bunyan, Matthew Arnold, Rabibdranath Tagore, Robert Browning and Friederich von Hugel. None seem to be of the merely pious or sweetly sentimental type. Compiled primarily for reading in the family circle, for use in daily devotions, both books will be equally valuable for other groups and for individual reading and meditation. Both volumes have a scriptural index, an index of sources and a subject index. E. T. T.

MEDITATIONS FOR THE SICK. *By Russell L. Dicks.* Willett, Clark and Company, New York. 113 pages. $1.00. The co-author with Richard C. Cabot of "The Art of Ministering to the Sick" has written here a book of meditations and prayers which are fresh and vital. They afford an insight to the visitor as to what goes on in the mind of the sick person, indicating the best approach for effective help, and, put into the hands of the patient, offer a means of expression for those "groanings which cannot be uttered." J. A. R.

FOOTSTEPS IN A PARISH. *By John Timothy Stone.* W. A. Wilde and Company, Boston. 98 pages. $1.00. This is an altogether charming sketch of one great minister by another great minister. The writer, Dr. Stone, was the successor of Dr. Maltbie Davenport Babcock in the Brown Memorial Church in Baltimore. The little book with exquisite taste and remarkable felicity follows the footsteps of a marvelous pastor at work and on vacation by one who is exceptionally well qualified both to know him and to describe him to others. It is a joy to read of such a ministry; it must have been a joy to have followed such a minister. C. H. N.

TEN ONE-ACT PLAYS. *By Fred Eastman.* Willett, Clark and Company, New York. 230 pages. $2.00. At a time when the imagination and thought of many are in need of being confronted with some realistic portrayal of the conflict between the secular and the spiritual, Dr. Eastman has done a real service to religion and to drama in editing this group of plays. Not the least helpful feature is the foreword where the test required of each of these plays is stated. Particularly significant is the religious test: "That is, does it send the audience away exalted in spirit, with a deepened sense of fellowship with God and man, and enriched in its understanding of the spiritual forces which struggle in men's souls?" Each of these plays is

adapted to production by amateur or church groups with little expense. Necessary data regarding production is given with each play. Subjects include Peace, War, Unemployment, Nationalism, Forgiveness, etc. D. H. S.

CHURCH MUSIC IN HISTORY AND PRACTICE. *By Winfred Douglas, Mus. Doc.* Charles Scribner's Sons, New York. 311 pages. $3.00. The author of this book is at present Canon of St. John's Cathedral of Denver, Colorado, and Provincial Chaplain of the Community of Saint Mary. The book grew out of a course of lectures delivered by the author upon the Hale Foundation at the Seabury-Western Theological Seminary, Evanston, Ill. In his foreword Canon Douglas writes: "the chapters throughout cite the works on Church Music set forth under authority of the General Convention of the Protestant Episcopal Church by the Joint Commissions on the Hymnal and on Church Music. . . . I strongly recommend that the book be read in connection with these publications; that the last four chapters be studied in sections, Hymnal in hand; and that each Hymn referred to be sung, not merely played over." The Hymnal referred to is the Hymnal of the Episcopal Church. Further on in his foreword the author writes: "Its object is not to give a detailed history of music as an art, but rather to trace the development of Christian liturgical worship and of Christian Hymns, with the music which expresses them at significant periods of Church history, in order to arrive at practical and intelligent conclusions regarding the present musical worship of the Church; and to bring out and illustrate the principles which should govern the composition, the choice, and the performance of liturgical Church Music today." Controlled by this purpose and eminently qualified for the task, Canon Douglas has given us a volume in which, avoiding needless professional technicalities, he not only gives the history and development of liturgical Church Music but states concisely and correctly the underlying principles and the spirit of musical worship. G. G. S.

PRACTICAL HYMN STUDIES. *By Edmund S. Lorenz, Mus. Doc.* F. H. Revell Company, New York. 189 pages. $1.50. The purpose of this volume is stated in the preface: "to contribute toward the redeeming of the hymn-singing of the church service from its all too frequent use of hymns for merely pleasing or entertaining; to give meaning and purpose to the use of hymns; to make it an intelligent exercise; to develop sincerity and genuine religious feeling." With this purpose in view the author gives something of the setting, the character and the history of seventy hymns and suggests the best use to be made of each by the minister of today—for example, he shows that the hymn "Break Thou the Bread of Life" is not suitable to the communion but has to do with teaching. I find the book very suggestive. J. G. McA.

THE MINISTER'S ANNUAL. VOLUME 10. 1938. *Joseph M. Ramsey, Editor.* Fleming H. Revell Company, New York. 576 pages. $2.00. The Minister's Annual is a treasury of good things. For each Sunday of the year four sermon hearts, with a condensed prayer meeting talk, illus-

trations, suggestions regarding worship, topics for the bulletin board and the like. Contributors include such men as William Hiram Foulkes, Hugh Thomson Kerr, Arthur L. Kinsolving, Charles Edward Macartney, J. C. Massee, Charles Haddon Nabers and Ralph W. Sockman. A classified table of contents enables the minister to use the book topically as well as chronologically. Undoubtedly the book might become a crutch. So could any volume of sermons. It can also greatly stimulate and enrich the minister's service. Joseph McCray Ramsey is editor of the Expositor and Homiletic Review. He knows something of the minister's need. E. T. T.

LIVING EVERY DAY. *By Joseph Fort Newton.* Harper and Brothers, New York. 573 pages. $1.90. Dr. Newton designates this as "A Book of Faith, Philosophy and Fun." There are 571 one-page articles in the book, "just talking about life." That is what they are. They were originally published as a daily feature in an American paper. We are to be congratulated that these articles have been put into a more permanent form. The book is well worth owning. E. T.

WHEN AND WHERE. *By Dwight Edwards Marvin.* Fleming H. Revell and Company, New York. 75 pages. $1.00. This book contains, for the most part, some 125 two-stanza poems whose purpose is to be quoted in support of some passage of scripture or some need in human experience. They are grouped around two general themes: "Personal Needs" and "Service to Others." The book is well indexed and will be helpful. E. T.

THE CHRIST OF THE COSMIC ROAD. *By Bastian Kruithof.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 160 pages. $1.00. This is one of the volumes in the Eerdman's "Dollar" Sermon Series. The author is a minister in the Reformed Church at Paterson, N. J. The title reminds us of some of the excellent books by E. Stanley Jones, but it is somewhat misleading. All of the sermons are around the central theme, "The Significance of the Resurrection." There are ten sermons in the volume. Among the best are, "The Value of Doctrine" (in which the Rev. Mr. Kruithof gives an excellent treatment of the Creeds), and the last three sermons in the book, "Power," "Immortality" and "The Cosmic Christ," which gives the volume its title. The author places himself firmly between the "liberals" and "the ultra-fundamentalists," and one feels he occupies about the position of many in our church. He is particularly adept at word-pictures in a sentence: "Time is but the arm and mallet of the Cosmic Sculptor chiseling an idea out of the great mass of the infinite." J. A.

LORD, I BELIEVE. *By Walter Emerson McClure.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 138 pages. $1.00. This book, the author's first, contains ten sermons—doctrinal expositions—based on the first half of the Apostles' Creed, or that portion extending through the clause, "from thence he shall come to judge the quick and the dead." The author is the minister of the Presbyterian Church of the Covenant, Detroit, and his doctrinal interpretation is strictly in accord with Presbyterian stand-

ards, except that in one place he has unwittingly appropriated the Roman Catholic doctrine of "the Immaculate Conception," taking it to refer to Jesus' conception in the womb of the Virgin. The author's sincere conviction is quite evident throughout these sermons, and yet there is withal a refreshing absence of any "dogmatic ax-grinding." Nevertheless, a reading of these sermons leaves one with a feeling that the preacher has left so much unsaid, that his expositions are sketchy and immature. J. B. C. Jr.

THOU ART THE CHRIST. *By Bert Brower, A. M., Th. M.* Zondervan Publishing House, Grand Rapids, Mich. 156 pages. $1.00. A Study of the World's Redeemer. This is a book of twenty-one brief chapters, or sermons, on the fundamentals as revealed in the Scriptures concerning The Christ. The range is from the promised Messiah to His ascension and promised return. There is a lavish and appropriate quotation of Scripture, and the book is written from the thoroughly orthodox viewpoint. It is deeply spiritual and quite well written. It would revive any one's spirit and quicken his perception of revealed truth, and it will make most profitable reading for one who will enjoy the deeply spiritual. J. F. H.

THE MAGNETIC MASTER. *Compiled by Alfred L. Murray.* Zondervan Publishing House, Grand Rapids, Mich. 159 pages. $1.50. These thirteen sermons secured from the greater leaders of the Southern Baptist Convention have an interesting origin. The evangelistic accomplishments of that great church were so outstanding in comparison with other churches in America that Mr. Alfred L. Murray, Chairman of the Pennsylvania Baptist Commission on Evangelism, was anxious to discover something of the source of their spiritual power.

In reading these attractive messages one notes the prevalence of short, staccato sentences. Their out-thrust is like the mighty Roman short sword. There is a movement and drive to them that is palpable. Some of the sermons abound in illustrations, many of which are gripping and usable. Christ as the only Saviour in majestic triumph, His preeminence undisputed by smaller personalities, moves with stately grace through these pages. His salvation, refusing to give place to lesser themes, rings like a morning bell as one turns the pages. The direct gospel appeal is in the forefront. They are true to the simple and glorious Faith of the Bible-believing and Bible-teaching Christian. They can well serve in bringing our preaching back to simplicity and directness as they lift high the cross and its Christ as the only source of out-shining light on the dark, persisting tragedy of sin. S. M. G.

SAY THOU ART MINE. *By Paul Y. Livingstone.* Fleming H. Revell Company, New York. 128 pages. $1.25. This is a series of sixteen sermons by a Lutheran Minister on simple, clear and very definte gospel themes. The biographical sketch on the flyleaf of the volume says that among other activities Mr. Livingstone has been a street preacher in New York City. The rapid style and short sentences are indicative of this in-

fluence in his ministry. There are many helpful sermons in the volume, and it is recommended in the introduction as a preparation for adults before receiving them into church membership. At the close there is an index of the illustrations used in the volume. The unique feature of the volume is that the themes of the messages are from the lines of very familiar hymns. It presents a style of preaching that is quite interesting to study. C. H. N.

PERSONAL RELIGIOUS BELIEFS. *By W. A. Harper, Litt. D., LL. D.,* Professor of Religious Education, Vanderbilt School of Religion. Christopher Publishing House, Boston, 1937. 121 pages, including 11-page bibliography. $1.50. A dozen attractive and appealing radio lectures. You do not have to accept the author's unsatisfactory analogy for the Trinity to find this meaty volume a joy to read and a mine of suggestions for making Christian doctrine live for your own hearers. A few of Dr. Harper's beliefs and some of his simplifications may not suit you, but his book is a splendid piece of work, and it is worthy of careful study for its selection and arrangement of material and its method of popular presentation.
W. T. R.

CHILDREN'S EVERYLAND STORY-SERMONS. *By Hugh Thomson Kerr.* Fleming H. Revell Company, New York. 185 pages. $1.50. Although Dr. Kerr describes all his children's sermons as "Story-Sermons" (this is the sixth volume which bears that description in the title), they do not all contain stories which can be "lifted" from their setting and used again. At first this is disappointing to one who is always "hard up" for stories to tell children. On the other hand, one who is attempting to preach children's sermons would do well to study Dr. Kerr's method and approach. He has the happy faculty of being able to take a simple incident, or fact, which in itself would not make a story, and of weaving into it his own thought and observation until it virtually becomes a story. There is a simple, mellow charm to these sermons which makes their appeal dependent only secondarily upon incident. J. B. C., Jr.

BILLY SUNDAY SPEAKS. Collected and Published by Zondervan Publishing House, Grand Rapids, Mich. 104 pages. $1.00. "He being dead yet speaketh." Is he really dead? Like the sparks that fly off from a blazing log or that scatter from an emery wheel, these piercing, gripping epigrams of the great evangelist, Billy Sunday, expose the heat and light of his glowing messages. So often Mr. Sunday uses the unexpected, as, for example the blind man's answer to the question why he carried a lighted lantern—"So people won't stumble over me." Again there is a skilful play upon words which rivets the attention. "A church of make-believers soon begets a generation of non-believers." The genius of the man appears in his sharp, scathing accusations and in his tender touch which quickly reaches the heart. "The Nation has no better friend than the mother who teaches her boy to pray."

Mr. Sunday has a unique way of searching human hearts as he speaks:

"The nearer you get to God, the more sensitive you are to sin." "Some things must be faultless to be valuable."

By no means do we find Mr. Sunday's speech barren of the exquisitely beautiful touches: "Paul got from his tears the ink with which to write the comforting Epistles."

This book is entirely made up of pithy statements crowded with homely wisdom. The immediacy of their application to spiritual values makes them doubly meaningful. As a handle for laying hold of some great subject or sermon, these pointed sayings can qualify. The whole collection is quite readable and as one moves through the appeals of this leader's mind and heart he is again thankful to God for his great contribution to his generation and to succeeding generations. S. M. G.

THE CHRISTIAN GENTLEMAN. *By William H. Ridgway.* W. A. Wilde Company, Boston. 143 pages. $1.25. For over a quarter of a century William Ridgway has been writing the Sunday School lessons for the Sunday School Times. He is a layman,—a successful business man who is not too busy making money to engage in active Christian work. This book is a collection of his stories, many of them from his own experience, told with breezy informality and with no pretense at literary merit, intended or achieved. The stories constitute a series of unrelated "snapshots" portraying the characteristics of that hypothetical figure, the Christian Gentleman. The author speaks of these anecdotes as "exhibits in the case. Or as my grandsons would say, 'The Christian Gentleman doin' his stuff!'" The book will doubtless make a wider appeal to laymen than to ministers. J. B. C., Jr.

HENRY WARD BEECHER'S SPEAKING ART. *By Lionel Crocker, Ph. D.* Fleming H. Revell Company, New York. 243 pages. $2.00. In 1934 Dr. Crocker published his "Henry Ward Beecher's Art of Preaching", a helpful and interesting book dealing with Beecher's inventiveness, arrangement and style. In his present volume the author has given us his estimate of the Man, his Audience, his Message, and then has reproduced for us in convenient and accesible form many of Beecher's greatest passages on preaching. Those who do not have access to the three series of Beecher's Yale Lectures on Preaching will find this book of great value. B. R. L., Jr.

THE MINISTER, HIS WORLD AND HIS WORK. *By William Adams Brown.* Cokesbury Press, Nashville, Tenn. 248 pages. $2.00. Dr. Brown's knowledge of theology and his first-hand acquaintance with the currents of Christian thought and activity in Europe and America enable him to approach and handle this subject in a masterly way. He faces the new factors in our present day world and the problems raised by scientists and humanists with a frankness and sanity that are refreshing and stimulating. In a new approach he deals with the minister as Priest, Evangelist, Teacher, Pastor and Churchman. The arrangement of his material and the clarity of his style make the reading of this important book an easy and delightful experience. B. R. L., Jr.

UNION SEMINARY REVIEW

Vol. XLIX. APRIL, 1938. No. 3.

THE FIRST GENERAL ASSEMBLY AND THE EVENTS LEADING UP TO IT.

An Address Delivered Before the Western Section of the Pan-Presbyterian Alliance at Princeton, New Jersey, February 24th, 1938,

By the Rev. Walter L. Lingle, D. D., LL. D.,

President of Davidson College, North Carolina, and Former Moderator of the General Assembly of the Presbyterian Church in the United States.

The Constitution of the United States became effective on the first Wednesday in March, 1789. George Washington was inaugurated the first President of the United States on April 30, 1789.

While statesmen were busy writing our Constitution and preparing for the founding of a great nation, Presbyterian Churchmen were just as busy making plans for the organization of a nation-wide Presbyterian Church. Those plans reached their consummation when the first General Assembly of the Presbyterian Church in the United States of America met in the city of Philadelphia on May 21, 1789, just three weeks after Washington was inaugurated as President.

I. The Historical Background.

The events leading up to that first General Assembly began four hundred years ago in the City of Geneva when John Calvin resurrected the Presbyterian form of government and formulated the Calvinistic System of Doctrine.

In tracing the events leading up to that first General Assembly we would have to trace the spread of the Calvinistic and Reformed ideals of Church government and Christian doctrine through France, the Netherlands, Scotland, England and North Ireland. Then we would have to observe the coming of these various Presbyterian and Reformed groups to the newly discovered America to live together and eventually to unite in forming the great American Presbyterian Church.

II. The Organization of American Presbyterianism.

Back of that first General Assembly lay a hundred years of toil and prayers and tears on the part of the Presbyterian home missionaries who labored among the pioneers who settled the American Colonies. We must not assume for a moment that all those early Presbyterian pioneers who came to America were devout Christians. Many of them were, but many of them were not. In order that we may not think more highly of ourselves than we ought to think, let me read a description that Arthur Lee wrote of his visit to Pittsburgh, which we are accustomed to think of as the greatest Presbyterian center in America. Here is what he wrote: "It is inhabited almost entirely by Scots and Irish (Scotch-Irish), who live in paltry log houses, and are as dirty as in the North of Ireland, or even Scotland * * * . There are in town four attorneys, two doctors, and not a priest of any persuasion, no church, nor chapel, so that they are likely to perish for want of clergy."

Of course, that is an over-statement. We will have to remember that Arthur Lee was an Englishman living in Virginia. Besides, he was a casual visitor and did not see at a glance the fine worth of the rugged personalities which lay behind the somewhat rough exteriors of those early Pittsburgh pioneers. But after we have made due allowance for over-statement, we can see that the early Presbyterian missionaries had before them a tremendous task in gathering these rugged Presbyterians into organized churches and instructing them in the great teachings of Christianity. All honor to Rev. Francis Makemie and many others like him who, in season and out of season, rode horseback up and down through the

Colonies, preaching the Gospel and gathering these pioneer Presbyterians into churches.

In due time the first Presbytery was organized by Rev. Francis Makemie in the City of Philadelphia in 1706. Fast upon the heels of that came the organization of the first Synod in Philadelphia in 1717. This is neither the time nor the place to trace the history and vicissitudes of that Synod. Suffice it to say that true to Presbyterian fashion, it was split wide open into Old Side and New Side in 1741; but after a later and better Presbyterian fashion the broken parts were reunited again in 1758 under the name, "The Synod of New York and Philadelphia." That continued to be the one and only Synod for thirty years, until in 1788 it was divided into four Synods to prepare the way for the organization of the first General Assembly.

III. The American Revolution.

One of the chief events leading up to the organization of the first General Assembly was the American Revolution. The Revolution resulted in the establishment of the United States of America as an independent nation and in the achievement of religious liberty. Both of these were essential to the organization of the American Presbyterian Church on a national basis.

I need not rehearse here the part that the Presbyterians took in the Revolution. They were so active that Horace Walpole sneeringly referred to it as a Presbyterian Revolution. We have always understood that they were fighting for civil liberty, but perhaps we have not understood so fully that they were also fighting for their religious liberty. I, therefore, want to dwell on this aspect of the Revolution as one of the events leading up to the first General Assembly.

From the first permanent settlement at Jamestown, Virginia, in 1607, until the Revolution, there was an established Church in practically all of the American Colonies. In some Colonies that worked many hardships on dissenters. This was especially true in New York, Virginia and South Carolina. You will recall that Governor Cornbury of New York arrested Rev. Francis Makemie, the Father of American Presbyterianism, and threw him into prison

for preaching the Gospel according to the Presbyterian way in a private home in New York City.

James Madison, who was brought up in the established Church in Virginia, wrote as follows to his friend, William Bradford, in 1773: "That diabolical, hell-conceived principle of persecution rages among some; and to their eternal infamy, the clergy can furnish their quota of imps for such business. This vexes me the worst of anything whatsoever. There are at this time in the adjacent country not less than five or six well-meaning men in close jail for publishing their religious sentiments, which, in the main, are very orthodox. I have neither patience to hear, talk or think of anything relative to this matter; for I have squabbled and scolded, abused and ridiculed so long about it to little purpose, that I am without common patience. So I must beg you to pity me and pray for liberty of conscience to all."

There you have a picture of what the Presbyterians and other dissenting groups suffered prior to the American Revolution. No wonder that they fought for religious liberty! Historians are accustomed to give the whole credit for the achievement of religious liberty to Thomas Jefferson. Some are willing to give a little of the credit to James Madison. Jefferson did write that immortal document on religious liberty and Madison did see it through the legislature of Virginia, and I, for one, would not take from either one iota of honor that justly belongs to him, but there is another side to the picture. Thomas Jefferson was no great Crusader for religious liberty, a lone voice crying in the wilderness. He was simply the mouthpiece of Virginia Presbyterians, Baptists and other dissenters. Just west of his home at Charlottesville was the great Valley of Virginia, which was being filled from one end to the other with Scotch-Irish Presbyterians and their churches. They were part of his constituency. In 1776 he wrote that the legislature of Virginia "was crowded with petitions to abolish the spiritual tyranny." In his notes on Virginia he wrote: "Two-thirds of the people (in Virginia) had become dissenters at the commencement of the present revolution." He might have added that the majority of these lived in his part of the State, and through their petitions and protestations made it necessary for him to do something. When

he did begin to act he voiced their feelings and ideals better than any other man in America could have done. Even then his bill did not get through the Virginia legislature until after the Revolution.

We might look at James Madison for a moment. When he wrote that remarkable letter which I have just quoted, he was only twenty-three years of age. Where did a young man who had been brought up in the established Church get ideas like those? Perhaps he got them at Princeton, where he sat at the feet of Dr. John Witherspoon. Not having had enough of Princeton when he received his diploma he remained an additional year studying Hebrew and Ethics under Dr. Witherspoon. You can imagine what kind of Ethics he got under that great liberty-loving divine.

IV. The Synod of New York and Philadelphia.

The first definite move toward the organization of the first General Assembly was taken at a meeting of the Synod of New York and Philadelphia in the First Presbyterian Church of Philadelphia in 1785. At that meeting a resolution was presented proposing to divide the Synod into three Synods, thus paving the way for the organization of a General Synod, or a General Assembly. The resolution was put on the docket for discussion at the next annual meeting of the Synod, and all the Presbyteries were so notified.

At that same meeting of the Synod in 1785, a Committee was appointed, with Dr. John Witherspoon, President of Princeton, as Chairman, to study the Constitution of the Church of Scotland and other protestant Churches and, agreeably with the general principles of Presbyterian Government, to compile a system of general rules for the Government of the Synod, and the several Presbyteries under their inspection, and the people in their Communion, and to report their findings to the next annual meeting of Synod.

The appointment of that Committee looked harmless enough, but it evidently provoked considerable discussion. All the members of the Synod were not in accord with Dr. Witherspoon's Scotch ideas concerning Church government. A paragraph from Dr. Archibald Alexander's Log College will make this clear. In his biographical sketch of Rev. Gilbert Tennent, he writes as fol-

lows: "The members of the New Brunswick Presbytery were disposed to consider presbyteries as the origin of ecclesiastical power, while the majority of the Synod probably thought that all the power of the Church was concentrated in the Synod, then the supreme judicatory * * * Whichever of these be the more correct theory of our Presbyterian Church government, the Presbytery of New Brunswick has always been firm in maintaining the right of Presbyteries against the encroachments of the higher judicatories. And certainly our higher judicatories were constituted by the junction of presbyteries. In Scotland the General Assembly existed before there were either presbyteries or synods, and all church power descended from that body; but not so with us, where presbyteries first existed, of which the higher judicatories were formed."

A year passed. The Synod met again in Philadelphia in May, 1786, and remained in session eight days. On the second day the following action was taken: "The Synod, considering the number and extent of the Churches under their care, and the inconveniences of the present mode of government by one Synod, resolved, 'that Synod will establish, out of its own body, three or more subordinate Synods, out of which shall be composed a General Assembly, Synod, or Council, agreeably to a system hereafter to be adopted.'" An able Committee, with Dr. John Rodgers as Chairman, was "appointed to prepare and report a plan for the division of Synod into three or more Synods."

Just here we might pause and note the fact that while there were a number of other able men in the Synod, and that they took an active part in its proceedings, the records seem to indicate that Dr. John Witherspoon of Princeton and Dr. John Rodgers of New York were the two most active leaders in the Synod in all the movements looking toward the organization of the first General Assembly. One or the other of these was chairman of practically every important committee which formulated the plans for the organization of the Assembly. They were both forceful and, I might say, dominant personalities. From their biographies I judge that Dr. John Witherspoon was the more militant and the more controversial of the two. On the other hand, Dr. John Rodgers was the more irenic and the more emotional, and yet none the

less forceful. Concerning opponents he said: "Let us out-preach them, out-pray them, and out-live them, and then we need not fear." His method is worth pondering after these one hundred and fifty years.

Dr. John Rodgers and his Committee were appointed on Friday, May 19th; and on Monday, the 22nd, they made an elaborate report covering two full pages of the printed Minutes. In this report the Committee recommended that the Church be divided into sixteen Presbyteries and four Synods. The names of the Synods were to be as follows: The Synod of New York and New Jersey, with four Presbyteries; The Synod of Philadelphia, with five Presbyteries; The Synod of Virginia, with four Presbyteries; and The Synod of the Carolinas, with three Presbyteries.

The Committee then recommended that out of these Synods a General Assembly should be constituted. The Assembly was to be composed of commissioners elected by the Presbyteries in the following proportion: "Each Presbytery consisting of not more than six ministers shall send one minister and one elder; each Presbytery consisting of more than six ministers and not more than twelve, shall send two ministers and two elders, and so on in the same proportion for every six ministers." The judicatory thus constituted was to be called "The General Assembly of the Presbyterian Church in the United States of America."

After full discussion, the Synod adopted that part of the report which provided for the division of the Church into sixteen Presbyteries and placed the remainder of the report on the docket to be discussed at the next annual meeting. The Synod was proceeding with characteristic Presbyterian caution, and rightly so. They were anxious to carry all the Presbyteries and the whole Church with them. Again and again it is noted in the Minutes that the report of this or that committee, and this or that action of the Synod, was transmitted to the Presbyteries for their information and suggestions.

At that same meeting of the Synod in 1786, an able committee with Dr. John Witherspoon as chairman, was appointed to revise the Book of Government and Discipline "in such a way as they should think would be accommodated to the Presbyterian Church

in America." That proposed Book of Government and Discipline provoked more discussion at the next two annual meetings of the Synod than all other questions combined. Presbyterians are noted for their rugged individualism. If they have to be governed at all they want a say-so in the kind of government that is to be imposed upon them.

Another year passed. The Synod met again in Philadelphia in May, 1787, and continued in session for nearly two weeks. On the very first day Dr. John Witherspoon and his Committee on the Revision of the Book of Government and Discipline made their report. It evidently evoked lively and continuous discussion. Day after day for ten days, with monotonous regularity, we find this brief record in the Minutes of the morning and afternoon sessions of the Synod: "Ordered to proceed in considering the draught, and some progress was made." Sometimes the record simply reads: "Ordered to proceed in considering the draught." On such occasions I suppose that the Clerk could not conscientiously say that they had made any progress. We have all been in meetings like that.

Finally, on the morning of the last day we find this record. "The Synod having gone through the consideration of the draught of the Plan of Government and Discipline, Dr. Rogers, Dr. McWhorter, Dr. Miller and Mr. Wilson, Jr., were appointed a Committee to have a thousand copies thereof printed as now amended, and to distribute them among the Presbyteries for their consideration and the consideration of the Churches under their care." Again we see the eagerness of the members of the Synod to carry the Presbyteries and Churches along with them.

It is interesting to note that while Dr. John Witherspoon, Chairman of the Committee, was guiding the Presbyterian Synod in its preparation of the Book of Government and Discipline for the General Assembly of the Presbyterian Church in the United States of America, his distinguished student, James Madison, was guiding the Constitutional Convention, meeting at the same time in another part of Philadelphia, in formulating the Constitution and form of government for the United States of America. It should not, therefore, seem strange if the two Constitutions should have many points of resemblance.

Having disposed of the Book of Government and Discipline temporarily by referring it to the Presbyteries and to the next annual meeting of Synod, the Synod turned its attention to the Confession of Faith and Catechisms. A slight revision was made in the Larger Catechism by striking out of the answer to Question 109 the phrase "tolerating a false religion," which up to that time had been one of the sins forbidden in the Second Commandment. No change was made in the Shorter Catechism. Marked changes were made in three paragraphs of the Westminster Confession of Faith. These paragraphs dealt with the relationship of the State to the Church. Whether we like to admit it or not, the original Westminister Confession, as adopted by the English Parliament, was an out-and-out Erastian document which put the State squarely over the Church. For example, Chapter Twenty-Three, Paragraph Three, read as follows in the original Confession: "The Civil Magistrate may not assume to himself the administration of the Word and Sacraments or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting thereof he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

The Synod of Philadelphia had taken exceptions to these Erastian passages in the Confession when the Adopting Act was first enacted in 1729. In the Minutes of the Synod for that year we find this interesting record: "All the ministers of the Synod—after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the Confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the

Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the Civil Magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain."

With this interpretation these objectionable passages had remained in the Confession during all these years, but the Synod of 1787 revised them and thus made the Confession to conform to the American conception of the complete separation of Church and State. While they were revising I have always wished they had also revised the companion piece to the paragraph which I have just quoted. The paragraph which I wish they had revised reads as follows: "Synods and Councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the Civil Magistrate." I am in agreement with the general thought embodied in this paragraph, but the way in which the thought is expressed certainly does leave the Church in a very humble position at the feet of the State and the Civil Magistrate. Well, maybe that is one way of impressing upon Presbyterians the fact that they should be humble.

The Synod next proceeded to appoint a committee, with Dr. John Witherspoon as chairman, to revise the Westminster Directory of Worship. This committee was instructed to send printed copies of the revised Directory to the Presbyteries for their inspection and suggestions. It is interesting to note that the Directory, as revised by the Committee, contained a collection of prayers for optional use in Church services, but before the Synod of 1788 finally adopted the Directory, the optional prayers had been revised out of it. At any rate, Dr. John Witherspoon and his committee anticipated the work of Dr. Henry Van Dyke and his committee by more than a hundred years.

The Synod of 1787 closed with this Minute which has a very modern flavor about it: "The Synod was sorry to observe that so many of the members had withdrawn without leave."

While all these preparations were being made for the organization of the first General Assembly elaborate negotiations were being carried on with the Dutch Reformed and Associate Reformed Churches looking toward union. Several illuminating pages in the Minutes of 1786 are devoted to this subject. But alas! the negotiations did not succeed.

Another year passed. The Synod met again in Philadelphia on May 21, 1788, and remained in session nine days. The major part of those nine days was devoted to the proposed revision of the Book of Government and Discipline. This Minute continues with monotonous regularity session after session: "Ordered to proceed in considering the draught, and made considerable progress." Finally, on the eighth day a Minute appears which the Clerk must have written with some feeling of exultation: "The Synod having fully considered the draught of the Form of Government and Discipline, did, on a review of the whole, and hereby do ratify and adopt the same, as now altered and amended." Yes, they did fully consider and discuss it over a period of several years. I have had no access to material which would indicate the points around which the discussions centered, but I believe that I can make a fairly accurate guess. One part of the discussion, I dare say, was concerning the centralization of power. Just how much power should be given to the General Assembly, the Synods and Presbyteries, and just how much should remain in the local congregation, and its session. I venture to guess that another part of the discussion was concerning creedal subscription. You will recall that when the original Adopting Act was proposed in 1729, there were some strict subscriptionists, some loose subscriptionists, and some who did not believe in creedal subscription at all. The result was a compromise. The Adopting Act, as finally passed in 1729, was fairly liberal in its provisions. It required ministers to accept the Confession of Faith and Catechisms "as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine." It allowed ministers to scruple about any articles which they could not accept, and then allowed the Presbyteries to judge whether these were essential and necessary articles.

The revised Book of Government and Discipline, as proposed by

Dr. Witherspoon and his committee, contained a new form of subscription to the doctrinal standards. You may be sure that the old controversy dating as far back as 1729 flared up in the discussion of this new form of subscription. The form that was finally adopted is practically the same form that is still in use: "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" That expression "system of doctrine" still leaves room for debate between the strict constructionists and the more liberal constructionists.

In the original Adopting Act there was a paragraph which we of the present generation should continually bear in mind. It reads as follows: "And the Synod do solemnly agree that none of us will traduce or use opprobrious terms of those who differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness and brotherly love, as if they had not differed from us in such sentiments." And, by the way, we should note that the Presbytery, and not individuals, was to be judge as to which are "extra-essential and not necessary points of doctrine."

After the Book of Government and Discipline had been approved, the Synod promptly approved of the proposed revisions of the three paragraphs of the Confession of Faith eliminating the power of the Civil Magistrates over the Church. Then the revised Directory of Worship was approved with the exception of one or two paragraphs. After that the Synod ordered that the Confession of Faith, the Catechisms, the Book of Government and Discipline, and the Directory of Worship should all be bound together in one volume and then declared "the whole be considered as the Standard of our Doctrine, Government, Discipline and Worship, agreeably to the Synod in their present session."

Finally, the Synod of 1788 voted to divide the Synod into the four Synods recommended by Dr. John Rodgers and his committee in 1786, and each of these Synods was directed when and where to meet.

As a last act, the Synod passed this resolution: "Resolved, that the first meeting of the General Assembly, to be constituted out of

the above said four Synods, be held, and is hereby appointed to be held on the third Thursday of May, one thousand seven hundred and eighty-nine, in the Second Presbyterian Church in the City of Philadelphia, at eleven o'clock A. M., and that Dr. Witherspoon, or, in his absence, Dr. Rodgers, open the General Assembly with a sermon, and preside till a Moderator be chosen."

Last of all, we find this Minute: "The Synod was dissolved. Concluded with prayer." That was the end of the Synod of New York and Philadelphia and the beginning of the General Assembly of the Presbyterian Church in the United States of America. Those who labored so hard over the years for this consummation might well have cried: "The Synod is dead! Long live the General Assembly!"

V. The First General Assembly.

The first General Assembly of the Presbyterian Church in the United States of America met in the Second Presbyterian Church of Philadelphia on May 21, 1789, as directed by the late Synod of New York and Philadelphia. Dr. John Witherspoon preached the opening sermon from 1 Corinthians 3:7—"So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." It is interesting to note that his first sermon after taking up his office as President of Princeton in 1768 was on that same text. It is not stated that he preached the same sermon on both occasions, but, being a minister myself, I dare say that there was some resemblance between the two. Dr. John Rodgers was elected Moderator. There you see the two Johns again in the places of leadership.

The first Assembly was not a large body. There were about twenty-five ministers and about twelve ruling elders present as commissioners. Statistics show that there were at this time within the bounds of the Assembly a total of 177 ministers, 419 churches and approximately 15,000 communicants.

The first item in the Minutes of that first Assembly looks casual enough but proved very interesting. It states that Rev. Adam Rankin, a member of the Presbytery of Transylvania, over in Ken-

tucky, appeared, stated that his Presbytery had not received notice of the meeting of the Assembly in time to elect commissioners, and asked to be enrolled. The Assembly voted to admit him to membership, but at the same time noted that it was irregular and without precedent.

At the first opportunity, Rev. Adam Rankin made known the urgent matter that had brought him all the way from Kentucky over the mountains to Philadelphia on horseback by reading an overture to the Assembly, and then speaking on it at great length. The overture read as follows: "Query: Whether the churches under the care of the General Assembly, have not, by the countenance and allowance of the late Synod of New York and Philadelphia, fallen into a great and pernicious error in the public worship of God, by disusing Rouse's versification of David's Psalms, and adopting in the room of it Watts' imitation? Conscience is the motive that has induced me to make the above inquiry, and I trust that I shall be heard on the subject with candor. Signed Adam Rankin." The next Minute says: "Agreeably to his request, Mr. Rankin was heard as long as he chose to speak." Later on we find this Minute: "The Committee appointed on Mr. Rankin's affair, reported the following draught of a Minute which was adopted, viz: The General Assembly having heard Mr. Rankin at great length, and endeavored to relieve his mind from the difficulty he appears to labor under, are sorry to find that all their efforts have been in vain; and, therefore, only recommend to him that exercise of Christian charity, toward those who differ from him in their views of this matter, which is exercised towards himself; and that he be carefully guarded against disturbing the peace of the Church on this head." All of which indicates that the first General Assembly was a very patient and a very Christian body.

The first General Assembly addressed a letter to the first President of the United States, who had been inaugurated only three weeks before the Assembly met. It is a very felicitous letter. Let me say it softly, but we of today would probably regard its style a little fulsome and, perhaps, a bit bombastic. Inasmuch as there has been much discussion about President Washington's religion, let me quote just one paragraph from the Assembly's letter: "We

esteem it a peculiar happiness to behold in our chief magistrate, a steady, uniform, avowed friend of the Christian religion; who has commenced his administration, in rational and exalted sentiments of piety; and, who in private conduct, adorns the doctrines of the Gospel of Christ; and on the most public and solemn occasions, devoutly acknowledges the government of Divine Providence."

President Washington made a very appropriate response to this letter. His response is printed in the Minutes of the Assembly of 1790. Let me quote from it just one sentence: "While I reiterate the professions of my dependence upon heaven as the source of all public and private blessings; I will observe that the general prevalence of piety, philanthropy, honesty, industry and economy, seems in the ordinary course of human affairs, particularly necessary for advancing and confirming the happiness of our country." I wish that somebody could shout that sentiment from the housetops down in the Capital of our Nation today.

That first Assembly also addressed a pastoral letter to each of the Synods. I want to commend to all Presbyterians today the opening paragraph of that letter. It reads as follows: "The dignity of our Church, its weight and influence in the United States, and even the utility of its ordinances, to the great ends of religion, will depend upon the unity of our counsels; and on the order and efficiency of our Government, while the interest of religion ought to be our first and ruling object, we ought not to forget how necessary it is, for that great purpose, to preserve our character as a body, and our consequence in the republic in comparison with other denominations of Christians. Without a common intelligence and concert in our measures, our respectability will be diminished, and our efforts for the public good, and for the promotion of religion, will be weakend by becoming divided. Division of sentiment, and, perhaps, in the end, alienation of mind, will result from division of counsels and the want of concert, in that great source of power, which ought to pervade and unite the whole body."

In my judgment, the most significant thing that first Assembly did was to adopt a resolution proposed by the Committee of Bills and Overtures, which, by the way, met at 6:00 A. M., by order of the Assembly. The resolution read as follows: "The State of

the frontier settlements should be taken into consideration and missionaries sent to them, to form them into congregations, ordain elders, administer the sacraments, and direct them to the best measures for obtaining the Gospel ministry regularly among them." Later in the session a special committee brought in a report which, in part, read as follows: "That each of the Synods be, and they are hereby requested, to recommend to the next General Assembly, at their next meeting, two members, well qualified to be employed in missions on our frontiers." The Presbyteries were directed to have collections made to provide means for defraying the expenses of these missionaries. In these resolutions we see that spirit of home missions, or, if you prefer, national missions, which has always characterized American Presbyterians.

The first General Assembly took steps to have printed and distributed correct editions of the Holy Scriptures. It had evidently become increasingly difficult to secure copies of the Scriptures after separation from the Mother Country. Not only so, but irresponsible printers had evidently undertaken to print copies of the Bible. The result was that copies of the Bible, which contained many typographical errors and other mistakes, were being published and circulated. The Assembly, therefore, made arrangements with Mr. Collins, printer for the State of New Jersey, to issue a correct edition of the Bible and all the churches were directed to make subscriptions for defraying the expenses.

Thus I have given you the chief items that engaged the attention of the first Assembly during the five days in which it was in session. You will observe from these that this first General Assembly did not do anything that was radical or sensational. Nevertheless, the organization had been effected, rules for its guidance had been adopted, and the General Assembly of the Presbyterian Church in the United States of America was on its way.

VI. Presbyterian Prestige.

At the time of the organization of the first General Assembly the Presbyterian Church occupied the most influential position of any denomination in America. Several causes contributed towards

giving her this place of prestige. To begin with, Presbyterians had been almost unanimous in supporting the cause of American independence. The Presbyterian Church had an educated ministry that the people could respect and honor. Presbyterians stood for education and had built schools and colleges in connection with their churches. From the days of Francis Makemie, Presbyterians had shown a real missionary spirit. The large majority of the three million people in America had been brought up with a Presbyterian or Calvinistic background. Now that the General Assembly was organized and under way, Presbyterians had a united front. With all these elements combining to give her prestige, the Presbyterian Church had the opportunity of becoming the greatest Church in America, not simply in point of numbers but in point of influence and service.

After the organization of the first General Assembly, the Presbyterian Church started out bravely upon an era of evangelism and home missions. In the forty-eight years that elapsed between 1789 and 1837 the membership of the Presbyterian Church increased from 15,000 to more than 230,000. The increase would have been much greater if it had not been for some unfortunate controversies. Strange enough, the greatest controversy was precipitated by the very revivals which resulted in the marvelous growth of the Church. Some of the ministers believed in these revivals with all their souls. Some would have nothing to do with them because they were often accompanied by an emotionalism which was not in keeping with the dignity of the Presbyterian Church. One result of these differences was the founding of the Cumberland Presbyterian Church in 1810. A little later doctrinal controversies arose which retarded the growth of the Church. Finally, in 1837 came the disruption which split the Presbyterian Church wide open into the Old School and the New School branches. Later there came other controversies which further divided the Church into the Old School South and the New School South, and the Old School North and the New School North. So, where there was one Presbyterian Church in 1837 there were four in 1861. Matthew Arnold was right when he said that Presbyterians are as prone to division as sparks to fly upward. Tell it not in Gath and publish it not on the streets

of Askelon, but all these controversies and divisions caused the Presbyterians to lose their commanding place of influence in the Nation that they had at the time of the organization of the first General Assembly in 1789, and they have not yet quite regained it.

For a hundred and fifty years the history of the Presbyterian Church in Scotland was a history of controversies and divisions and sub-divisions until it looked as if the Church might destroy herself by her own internal controversies and divisions. But after that came what we might call an era of good will, and the history of the Presbyterian Church in Scotland for the past forty or fifty years has been a history of reunions until they have in Scotland one great Presbyterian Church.

Perhaps the history of the Presbyterian Church in Scotland is pointing the way for the Presbyterians of America. As we celebrate the Sesqui-Centennial of the organization of the first Assembly, it may be that God wants us to hear again the voice that issued from that first Assembly calling upon all American Presbyterians of every name to cultivate a spirit of unity and co-operation. With the whole world aflame and apparently drifting away from God, we must not let some secondary question such as whether we shall sing Rouse's Version of the Psalms, or Watts' imitations, divide us. We must cultivate a unity of faith and hope and love. We must find some common meeting place. I am sure that that place can be found at the foot of the Cross.

THE CHRISTIAN CONCEPTION OF THE CHURCH.

By the Rev. Hugh Thomson Kerr, D. D., LL. D.,

Pastor of the Shadyside Presbyterian Church, Pittsburgh, Pennsylvania, and Former Moderator of the Presbyterian Church, U. S. A.

Everywhere men are asking impatient and insistent questions about the Church. What is wrong with the Church? Is the Church holding its own? Do we need the Church? What is the Church doing? Is the Church leading or following? Is Christianity in its twilight? It is easy to answer such questions. Of course there is something wrong with the Church. There has always been something wrong with it. There was something wrong in Corinth and Ephesus and Galatia and Rome. One has only to read the New Testament to find out how grievously wrong were many things about the early Church. St. Paul was so distressed with conditions at Corinth that he would have given anything to get a call to the Church in Ephesus or Philippi. "I fear," he writes, "lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest again when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed. This is the third time I am coming to you."

There are those who say that the Church is too slow. It belongs in the past. It has still the garments of tradition clinging to it. Its preaching falls on empty pews. Its music is eclipsed by the concert hall. The movie and the radio have put the Church in the backwater. It is outmoded. It is not in touch with reality. Mr. Walter Lippmann suggests that it is as if the people have seen a show they thought was real, but now they know it was only a show. "To many who were in the audience, it is now evident that they have seen a play, a magnificent play, one of the most sublime ever created by the human imagination, but nevertheless a play, and

not a literal account of human destiny. They know it was a play. They have lingered long enough to see the scene-shifters at work. The painted drop is half rolled up; some of the turrets of the celestial city can still be seen, and part of the choir of angels. But behind them, plainly visible, are the struts and gears which held in place what under a gentler light looked like the boundaries of the universe. They are only human fears and human hopes, and bits of antique science and half-forgotten history, and symbols here and there of experiences through which some in each generation pass."

On the other hand, there are those who say the Church is too fast. It is traveling too rapidly. It is too radical. It has become a political and a reform bureau, interfering with business and international understandings and causing dissatisfaction among the well-to-do for doing too much and criticism among the underprivileged for not doing more. The critics, however, cancel one another. The real difficulty is that there is no clear idea in the minds of many persons as to what the Christian Church is. We must first of all know what the Charter of the Church is before we judge it for being or doing what it was never meant to be or do. We do not criticize a ship because it is not an airplane, nor an airplane because it is not an automobile. Every institution is judged by its aim and purpose. The trouble is that the Church's purpose has become vague. The dean of one of the theological seminaries has held up the demands made upon the Church in pleasant ridicule: "If theological seminaries were to teach all the courses which their critics suggest, a theological student would not go out into his parish younger than Moses escaped from Egypt. And even thus he would be so weakened by the cuisine of his educational house of Pharaoh, its table d'hote of political economy, political science, hynotism, basketball, religious pedagogy, philosophy, biology, higher criticism, practical athletics, advertising, management of moving pictures, the practice of psychotherapeutics as to need another forty years of retirement to recover his balance of mind and a practical-minded father-in-law to assist him in leading his chosen people out of bondage." If we can discover what the Church of the New Testament is, what its message is, what its mission is, what its motive is, the criticism of the Church can be answered. The old French

bishop, who presided over the war-swept Diocese of Arras, began the work of restoration by first building the Church belfries. Criticized for giving his first thought to secondary matters, the old man answered: "Let the people hear the Church bells and they will soon come to the help of the Lord." If we can hear the Church bells, then we will be ready to meet the critics and the cynics, the statisticians and the satirists, and best of all we will hear the gracious words singing in our hearts, "Glorious things of thee are spoken."

To St. Peter Jesus had said, "On this rock I will build my church." Let us go then to St. Peter for the Charter of the New Testament Church. We find it on the first page of his first letter. "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Here then is the Charter of the Church. Here are the specifications: "Come then to Him, the living stone, rejected indeed of men, but with God elect, precious." That is the first specification.

"Ye also, as living stones, are built up a spiritual house." That is the second specification.

"To be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." That is the third specification.

The language is involved. The metaphors are mixed. The words, like stones, are thrown together in a heap, for Peter served God like Dwight L. Moody, with all the grammar he had, but in the end the meaning is as clear and strong as sunlight. When he talks about a spiritual house built up of living stones, built into the Living Stone, where a holy priesthood offers spiritual sacrifices acceptable to God, we know what he means. He is baptizing Old Testament language into the spirit of the New Testament. He means what St. Paul meant when he told the Christians of Ephesus that they were "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord."

The Church, then, is a spiritual building. It is all alive with personality. It is all alive with the life and character of Christ and with the life and service of those who are Christ's.

I.

The Church of the New Testament is nothing whatever apart from Jesus Christ. Apart from Him there is no Church. He is the living, the ever-living Rock of Ages upon which the whole edifice rests. He is the chief cornerstone and apart from Him there never has been and never can be a Christian Church. Go over, one by one, the great hymns of the Church which have come down through the ages. In the Seventh Century they were singing, "Christ is made the sure Foundation, Christ the Head and Cornerstone, chosen of the Lord and precious, binding all the Church in one." In the Eighteenth Century they were singing, "On the Rock of Ages founded, what can shake our sure repose?" In the Nineteenth Century they were singing, "The Church's one Foundation is Jesus Christ her Lord."

We do not write great hymns about the Church in the Twentieth Century. We have been too busy finding fault with the Church but we still sing the old songs which proclaim Christ as the Foundation Rock upon which the Church rests. This fact marks the limits and defines the boundaries of the Church of the New Testament. It defines and limits both its message and its mission. The Church is limited only as Christ, Himself, limits it. Whatever Christ will endorse and countersign of activity, of moral reform, of social service, of political interest, that the Church of Christ must also endorse. Whatever of service or sacrifice, of adventure, of attitude or of action which registers the mind of Christ, that the Church must champion. Wherever He goes, the Church must go. Whatever He says, the Church must say. Whatever He does,—healing the broken-hearted, binding up the wounded, setting at liberty those that are bound, preaching the Gospel to the poor,—that the Church must also undertake. "It is not our Church," says Dr. W. B. Selbie, of Cambridge, "it is Christ's Church, first and last and always. We cannot do in it what

we please: we must do what Christ pleases. He is its Builder. We may use the term 'Builder' of Him very much as we use it of an architect to-day. Jesus Christ is the Architect of the Christian Church, and we are all builders under Him—masons, carpenters, hodmen—and the business of these people, from the foreman of the works right downward, is to carry out the Architect's plan."

Instead of limiting the Church, this principle leads it out to the very frontiers of the world. Who can set limits to the human interest, the moral passion, the spiritual inspiration of Jesus? The mission of Jesus was redemptive. This, then, is the mission of the Church. The message of Jesus was salvation. This, then, will be the message of the Church. The method of Jesus was the cross. This will be the method of the Church. The motive of Jesus was love. This will be the motive of the Church. The ministry of Jesus laid hold on all of life and this will be the ministry of the Church.

Why should we fret ourselves with the opinions of worldly-minded critics who decry the Church for what it is and what it is not, when they ignore or disown Him, apart from whom the Church has no right to exist and no message to proclaim? The Church, following in the path of Christ, must take the risks of the cross and it should be no matter of surprise that the Church is crucified in Russia and sometimes ridiculed in America. Is it not written here in the Record that Christ was rejected of men? "Disallowed" the old version says, meaning that He was examined, appraised, measured, put to the test and then after thorough investigation was deliberately "disallowed." But what men set aside God elected as life, and the Church comes into its own only when in its message and its mission it parallels the life and sacrifice and triumph of Jesus.

It is this first distinction of the Christian Church that lifts it out from among all human organizations and sets it apart. It is not a human organization. It is a divine institution. Christ spoke of "My Church" and against His Church the gates of Hell cannot prevail. From such a point of view it is foolish to fear for the security of the Church. Its foundations are beyond the reach of the destructive forces of all false philosophies. "Ubi Christus, ubi

Ecclesia—Where Christ is, there is the Church." The Church is founded upon the living Christ and upon no man, nor upon any formula. Dean Stanley is quite right when he says: "To speak of any confession or form of words, however sacred, as a foundation or rock, would be completely at variance with the living representation of the New Testament. It is not any doctrine concerning Christ, but Christ Himself, that is spoken of as being in the highest and strictest sense the foundation of the Church, and so whenever the same figure is used to express the lower and earthly instruments of the establishment of God's Kingdom, it is not any teaching or system that is meant, but living human persons."

What is the message of the Church by virtue of which it is a fellowship and not merely an audience? In his epoch-making study entitled, "The Apostolic Preaching and Its Development," Professor C. H. Dodd of Cambridge has made an important and helpful contribution to the understanding of the Christian message. He seeks to answer the question, "What is the Gospel message?" He leaves behind him much of the critical study of a former generation and finds what he considers the message of the Gospel set forth in certain definite passages of the New Testament. He distinguishes between the *kerygma* or preaching, and the *didaché* or teaching of the Early Church. The "teaching" included discussions on all phases of life and morals while the *kerygma* or preaching was equivalent to the proclamation of the Gospel. "A *keryx* may be a town crier, an auctioneer, a herald, or anyone who lifts up his voice and claims public attention to some definite thing he has to announce." It was by *kerygma* and not by *didaché,* by preaching and not by teaching, that distinguishes the Gospel. "Much of our preaching in Church at the present day would not have been recognized by the early Christian as *kerygma* or preaching * * * to preach the Gospel was by no means the same as to deliver moral instruction or exhortation."

This is a serious judgment to pass upon the Church and necessitates a clear answer to the question, "What is the Gospel?" Dr. Dodd finds the essential Gospel, which was the basis of the New Testament preaching, formulated in certain definite passages in the New Testament: Acts 2:14-39; Acts 3:13-26; Acts 4:10-12;

Acts 5:30-32; Acts 10:36-43; Acts 13:17-41; Galatians 3:1-4; I Thessalonians 1:1-10; I Corinthians 15:1-7; and Romans 10:8-9. It is not claimed that this is a complete setting forth of the facts of the Gospel. Apostolic preaching contained more than this, but the facts proclaimed in these passages are fundamental and apart from them there is no Gospel. What are these facts? They may be set forth as follows: "God brought Israel out of Egypt, and gave them David for their king. Of the seed of David, Jesus has come as Saviour. He was heralded by John the Baptist. His disciples followed Him from Galilee to Jerusalem. There He was brought to trial by the rulers of the Jews before Pilate, who reluctantly condemned Him. He died according to the Scripture and was buried. God raised Him from the dead, according to the Scriptures, and He was seen by witnesses. Through Him forgiveness and justification are offered. Therefore take heed."

This is the message the Christian Church proclaims in every age and in every land. Because the message is essential to the salvation of men, the Church that proclaims it can never perish.

II.

The Church is nothing apart from Christ and it is nothing apart from Christ's people. If He is the Living Stone, then they too are living stones built up in Him into a spiritual house. The material out of which this spiritual house is built consists of individual Christians. It is a significant word that is used. It is not the word "petros" which Jesus used when He said, "Upon this Rock I will build my church." That word means the rock of the quarry. This word "Living Stone" is "lithos," the rock which has been hewn, shaped, smoothed, polished, marked and made ready to be fitted into its place in the structure. The Church grows stone upon stone and life upon life. The structure is built out of spiritual units and these units have been shaped out of the most unpromising material; out of the deep, dark pit of malice, envy, guile, hypocrisy, insincerity, evil-speaking. This is the rock out of which these living stones have been shaped and polished.

The Church, then, is nothing apart from the Christian folk who

in Christ are built up into a spiritual fellowship. Money and brains, authority and organization, ritual and philanthropy, cannot make a Church. An orator cannot make a Church. He can make an audience. An audience is a heap of stones but a Church is a spiritual building.

This is not the popular idea of the Church. The Church is thought of as something apart and to many the Church is a place to go; perhaps when you are in trouble, when you have a heartache, or a pain in the conscience, or when the homesickness of the soul lays hold of you, or when you wish to taste the Easter gladness, or hear the Christmas music, or smell the orange blossoms of youth's wedding festival. The true Church is a fellowship created by the union of lives that are linked in life to God. As related to the world the early Christians were called "saints;" as related to Christ they were called "disciples;" as related to each other they were called "brethren." And the Church of the New Testament is a brotherhood. In each age there have been creedal tests. The creedal test of the Early Church was love. "If a man say, I love God, and hateth his brother, he is a liar." "We know that we have passed out of death into life, because we love the brethren." "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." This is a quality the Modern Church lacks. The Church lacks the atmosphere of love.

There are Christians who seek to solve social and racial and international relationships who fail to solve these relationships within the confines of their own Church life. If there is weakness in the modern Church, it is because there is imperfect building-in of individual Christian lives. If a Christian is built into the fellowship of life and love how can he fall out? When a member slips out of his place, it is like knocking a stone out of the Church wall. We must return to the simplicity of the New Testament fellowship, a fellowship in which no stranger will be overlooked, no Christian unemployed will lack a helping hand, no one of God's poor will be lonely, no broken heart will fail for sympathy, a fellowship where class distinctions are unknown, where in the Family of God the rich are poor and the poor are rich, the great are small and the small are great.

If we go back to the beginnings of the Early Church, we discover that this principle of fellowship in Christ was the creative force which made possible the Church. What a brotherhood it was! Nothing like it has ever been seen in the history of the world. It amazed and astonished the age in which it was born. No trade guild, no mystery cult of those unsocial days could compare with it. The people had seen nothing like it. Before the chapter which catalogues the various elements of that primitive society draws to its close we read, "And fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common, and they sold their possessions and goods, and parted them to all, according as any man had need." The story runs on to the sound of trumpets and cornets and all kinds of music, and again we read, "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each, according as any one had need." It is a picture of a beautiful family life. It is an example of brotherhood perfected, and so unique was this new social order, this new conception of community life, this new brotherhood, that in later days having no other name to describe those who belonged to it, they called them "a third race." They were neither Jew nor Greek, Roman nor Barbarian, but "a third race."

This is what our restless world is seeking. This is the brotherhood we are trying to bring in by legislation. This is the new social order that all our books and magazines, churches and colleges are talking about? We are attempting to claim it through economics instead of setting ourselves like true Christians to rediscover the spirit without which there can be only failure. In the life of Gainsborough it is told that he was captivated by the violinist, Giardini, and that he would not rest until he had pur-

chased the very violin upon which this great master had played. After it had been acquired, there was disappointment and surprise to find that the music still belonged to Giardini. It is not the instrument, but the soul, that makes unrivalled music. We do need the framework, the organization of a true economic social order, but we can never get it until the spirit breathes into humanity the breath of brotherliness. The Church cannot legislate the Kingdom of God into society. It cannot produce industrial peace by resolutions. It can, however, do one thing, and it is for that one thing which only the Church can do that the world waits. Educators wait. Business men wait. Statesmen wait. They say to the Church, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may live." The world is waiting for the breath of new spiritual power, for the coming in of the mighty tide of redeeming energy. It is here that the program of the liberal movement that emphasizes the social gospel has been weak. Instead of it being socially centered, it is too individualistic. It seeks to change the non-Christian social order by the direct action of individuals or through agencies made up of like-minded individuals. It short-circuits the Church. The New Testament seeks through the fellowship of the Church—the Christian community—to make possible the Kingdom of God on earth. Unless the Church as a fellowship can make the Sermon on the Mount a reality, how can that miracle be accomplished in a non-Christian world order? We are beginning to see a new emphasis upon the Church. It is the only medium through which the grace of God is communicated to individuals and guidance given in building the Kingdom of God among men.

III.

There is no New Testament Church apart from Christ. There is no New Testament Church apart from Christian people and there is no New Testament Church without a consecrated priesthood, and to this priesthood every Christian is called. The purpose of the Church is the service of a consecrated priesthood which

will offer acceptable spiritual sacrifices. This is the Protestant, the evangelical, the New Testament idea of what it means to be a priest. Every Christian within this spiritual fellowship is consecrated to the holy priesthood. The New Testament knows only one Great High Priest who, in His love, offered Himself up for us all. That sacrifice can never be repeated. But now in His name every Christian is called to the holy office of offering spiritual sacrifices. If you are a Christian, then in the thought of the New Testament you are a priest. You are a man set apart who serves at the altar. You are robed in an official garment. You are ordained, set apart, consecrated. The pew where you worship today, that is your altar. Tomorrow it will be your desk, your counter, your factory, your school, your home. Think, then, of the absurdity of looking upon the Church as a place to come as a spectator, a recipient, an onlooker, a critic, to hear a sermon, to listen to music, and to leave perhaps with a judgment upon your lips. You are not a spectator, you are a participating priest. You carry up to the altar your sacrifices. What sacrifices, then, have you to offer? What prayers have you to make? What message have you to herald? What gift have you to bring? A priest is a man who prays. He offers intercession. Do you pray? If not, the heart of one of God's priests is closed. A priest is a man who offers praise. Do you sing? If not, the lips of one of God's priests are silent. Every priest has something to offer in sacrifice. Do you have something to offer? Our Great High Priest offered up Himself. What have you to offer? What gift is in your hands? If you have no gift, then the hands of one priest are empty. Why should a man be a priest if he has no message, no prayer, no song, no gift?

Do you remember what St. Paul had in his hand? He was writing to the Church in Corinth, a Church that tried his patience and almost broke his heart, and he is saying that life to him, as a Christian, was like a Roman triumph, and as he writes you can see the pageantry of it all—the aged senators, the oxen garlanded for sacrifice, the priests robed in beautiful garments, the four white horses, the chariots, the conqueror, the crown, the wreath of victory, the sceptre, the victorious generals. You can hear the song and shout of victory and out on the fringe of the crowd the slaves

with their waving censers scattering the sweet incense; and St. Paul thinks of the progress of the Christian Church as a pageant of triumph. What was his part in the pageant? He was one of the slaves out in the crowd scattering the incense. "Thank God," he says, "wherever I go he makes my life a constant pageant, triumphant in Christ, diffusing the fragrance of his knowledge everywhere by me." And He is out in the heathen world scattering the fragrance of the knowledge of Christ—the fragrance of the knowledge of Christ. That is the priestly act of the greatest Christian missionary who was also the world's greatest evangelist.

This, then, is the Charter of the Christian Church and this is its mission. That there should develop an organization around the fellowship of the Church of Christ is perfectly natural and necessary. That is the law of all living things. Around truth society organizes itself. A scientific society is born out of the truth of science. A business organization is organized around a definite truth concerning trade and industry. A religion becomes institutionalized around the truth that lies at the center of that particular faith. So it is with Christianity. Around the fact of Christ, the Church was organized. He is its center. He is its life. The Church, the Koinonia, the Brotherhood is His body of which He is the life and head. One of the saints of long ago said: "Nothing lasts like the Church." A long view of history reveals the truth of these words. When war and earthquake, revolution and pestilence have done their work the first thing to rebuild is the Church. The Church rises phoenix-like from its ashes. "The Christian religion," said Carlyle, "once here, cannot again pass away; that in one or the other form it will endure through all time; that as in Scripture, so also in the heart of man, is written, 'the Gates of Hell shall not prevail against it.' Were the memory of this Faith never so obscured, as, indeed, in all times, the coarse passions and perceptions of the world do all but obliterate it in the hearts of most: yet in every pure soul, in every Poet and Wise Man, it finds a new Missionary, a new Martyr, till the great volume of Universal History is finally closed, and man's destinies are fulfilled in this earth." The Christian Church is the Church of the Living God, and like God lives and abides forever.

THE NEED OF A SENSE OF REALITY IN RELIGION.*

By the Rev. William Crowe, D. D.,

Pastor of the Westminster Presbyterian Church, St. Louis, Missouri, and Former Moderator of the General Assembly of the Presbyterian Church, U. S.

Samuel Marsden stands foremost in the band of missionaries of the first half of the nineteenth century. He was, and is, known as "The Apostle of New Zealand." He was an Englishman, born near the city of Leeds in 1764 of sturdy and humble parentage. He received an elementary education in his native village and in the Grammar School of Hull. He is supposed to have followed the blacksmith's trade for a brief period, but was lifted therefrom and sent to Cambridge University by certain well-to-do neighbors who became his patrons upon discovering that he was possessed of decided literary promise.

Before completing his university course Marsden was offered a colonial chaplaincy in the penal colony of New South Wales, the appointment having been secured for him through the influence of William Wilberforce. The youthful chaplain prepared to embark for his distant post of duty. While waiting at Hull for his sailing he was invited to preach at a local church on a Sunday morning. Just as he was entering the pulpit the signal gun was fired, which meant the surrender of the service and a hurried embarkation. The whole congregation followed him to the beach and there received his parting benediction. The vessel put in at Portsmouth for its cargo of convicts, and then entered upon its rough voyage to Paramatta. The colony within which his ministry was to lie was composed of felons and bush-rangers, a vicious crew, who had been banished from their own land for every crime in the catalogue and for whose moral instruction or reformation no thought had been taken. In seeking to carry out his plans for these

*A paper read to the Ministers' Club in St. Louis.

abandoned criminals, the young chaplain was thwarted and opposed and misrepresented by those in authority—the very men from whom he had hoped for support and sympathy. For a long period he appealed in vain for protection to the laws of his country, all the while the victim of personal abuse and newspaper libel. At last his philanthropic efforts won the notice and approbation of such friends of the human race as Lord Gambier, William Wilberforce and Elizabeth Fry, and, better still, his suggestions on behalf of the spiritual welfare of the colony were adopted by the Government at home.

In the course of time Marsden's projects for the colonists made such an impression upon the English Christian public that the Church Missionary Society approached him with a plan to enlarge his program to include a general mission for the New Zealanders. Thus was laid the foundation of one of the most remarkable missions of modern times. At first no clergyman could be found to engage with him in this heroic enterprise. One must face savages constantly engaged in the internecine wars, often stirred up to murderous reprisals upon white men, and reasonably so, because of the ill treatment received at the hands of unscrupulous traders and a coercive and unsympathetic military. Finally, however, two skilled mechanics were found who were willing to face the dangers and deprivations of such a mission. They were placed under Marsden's charge with instructions to use the arts of peace towards the promulgation of the gospel.

When the plans were completed for establishing the mission, no captain of a ship could be found adventurous enough to take Marsden and his party to the land of cannibals. One indeed offered to run the desperate risk; but he asked six hundred pounds for the single venture, and this was beyond the means at the chaplain's disposal. So at his own risk Marsden purchased a little brig, the "Active," the first of those missionary vessels which have since done such good service in the cause of Christ.

It is not our purpose to enter upon the details of the development of this vast missionary enterprise. Suffice it to say that Marsden was found faithful. Through good report and through evil report, undismayed by discouraging lack of support from those

who should have been holding the lines, unterrified by fire and sword, he carried on with the remembrance that,

> "To patient faith the prize is sure,
> And they who to the end endure
> The cross, shall wear the crown."

Just one incident to indicate the temper of soul needed to meet such exigencies as were daily arising in the early history of this planting of the Christian standards in that far-away corner of the globe. It was at a time of uprising by the natives. Marsden and his few companions had been driven into the open and waited in a huddle on a hillside for night to come, when they were sure the butchery would begin. I quote a paragraph in which he describes his own sensations: "The night was clear, the stars shone bright, the sea was smooth; around were the warriors's spears stuck upright in the ground, and groups of natives lay in all directions, like a flock of sheep over the grass, for there were neither tents nor huts to cover them. I viewed our present situation with feelings which I cannot describe—surrounded by cannibals who had devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be. I did not sleep much; my mind was occupied by the strange circumstances in which we were, and the new and strange ideas which the scene actually awakened."

Such was the first entrance of the gospel into New Zealand and such the heroic man who gained that entrance for it, no less by his kindness than by his courage. Throughout a quarter of a century he made the mission his constant care. For a long time there were no converts and the missionaries were exposed to imminent peril amidst the sanguinary conflicts which surrounded them. One reason given by the natives that they were not eaten was that "their flesh was not so sweet as Maori flesh, because the English ate so much salt!"

At the outset of his settling among those people he wrote this memorandum: "I may not live to see it, but I may hear of it in heaven, that New Zealand, with all its cannibalism and idolatry, will yet set an example of Christianity to some of the nations now before her in civilization." Amongst the records of the Church

Missionary Society has been found a letter written by Marsden, dated December 10, 1837. It was his last communication, and was not received until after his death. In it he writes, "I am happy to say that the mission goes on well amidst every difficulty. I visited many places in my last voyage from the North Cape to Cloudy Bay. The gospel has made a deep impression on the natives, who now lead godly lives." The letter concludes with these touching words: "I am now very feeble; my eyes are dim and my memory fails me. When I review all the way the Lord has led me through this wilderness, I am constrained to say, 'Bless the Lord, O my soul.'" Five months later, on May 8, 1838, the old champion for God and the truth, entered into his rest.

The above sketch is taken, somewhat at random, from a long list of missionary biographies. The purpose of its recitation is to indicate that there is something qualitatively different in the character of such a man from that of other men—men born within the same environment and with like passions as this man. As believing followers of Jesus Christ such a review must give us pause. For one, I confess that Samuel Marsden was more of a man than I am, however humiliating that confession must be. He evidently had something that I have not, and yet something that it is entirely within my power to possess. That something is the reality of the unseen person and power of God. That is our theme. It is the experience of reality, with its attendant shock that shakes one's soul to the bottom. It may be the experience that begets the thrill of unspeakable joy, or otherwise. For instance, a horny-handed street sweeper on the muddy crossing of the city of Dublin, on hearing the news that he was the heir to a vast estate, unknown to him until that moment, awoke to the need of a readjustment of his whole manner of life. He entered into a new status with his fellow citizens; but coincident with that, he discovered that, with a new environment and more abundant privileges, there was a new and insistent responsibility. I have heard of a young princess, Victoria by name, who was notified by a royal commission that she was now a queen. She had probably pondered over the privileges and obligations of a reigning monarch, but until that fateful night, June 20, 1837, it had been to her a subject of mental contemplation only.

Suddenly she was called upon to face the real mission. I am told that immediately she slipped from her couch and buried her head in the coverings of her bed and committed her cause to God. In the strength of that moment she met the calls of an empire.

There is an oft-quoted passage in the Book of Deuteronomy, which runs as follows: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him and there was no strange God with him." They tell me that this is taken from the practice of the eagle to tear her nest to shreds and to expel the eaglets into thin air a thousand feet or more above the valley. So far as those young birds know, they must fly or they must die. That is, they must face life in its stark reality. So God deals with those who are willing to trust Him. But let it be understood that real trust in God means a forfeiture of self dependence—a price that most people are unwilling to pay.

I think about death in a casual fashion. I know that it is an issue that each one of us must face squarely some time. I see people die, and I conduct burial services. But withal, death is a hearsay incident with me. My contemplation of it is rather philosophical than otherwise. But it will not always be that way. Some day a physician is going to stand by my bed and tell me that the end is at hand; that I had better make what preparation is needed for the last hour and article of life. On that day, I will face the reality, stripped of all conventions and all gossamer coverings. In that hour every attitude of my soul toward God and man will undergo revision. I will see things as they are. Concerns that I formerly listed as of ranking importance I will find to be unworthy of a single thought. Infinity of space and time for the first time in my experience, will stare me in the face.

Two men left a record of the transfiguration of our Lord. Three witnessed the scene, but one of the three was murdered for his fidelity in his yet early life. The two, Simon Peter and John, never forgot what they saw. Years afterward one of the two, in a letter to his friends, wrote: "There came a voice to Him from the excellent glory: 'This is my beloved Son;' which voice we heard when we were with Him in the holy mount." The remaining wit-

ness, John by name, wrote in his old age: "And we beheld His glory, the glory as of the only begotten of the Father."

Now we know that thousands of people of every degree of intelligence saw Jesus during His brief ministry in Galilee and elsewhere, but it seems to have been left to these two to witness to what has been regarded by apologists to be the unanswerable testimony to His deity. It is no wonder that they never forgot the incident. It was their big moment when they were aware of the reality of God incarnate. In a measure, at least, they were introduced to His own sense of reality. The veil was lifted for a brief hour, and they saw as they had never seen before, and as they would never see again on earth. Let us examine the record for a bit. As far as His message and His organization were involved, his ministry was complete. By many signs He had satisfied the people that He was the expected Messiah. He had revealed the foundation of His church, against which the gates of hell should not prevail. He had instructed the group of his intimate friends in the basic principles of the Kingdom-to-be. Why should He not then simply slip away and leave the business in their hands? For the reason that the one essential transaction had not been completed. And now He must face that in its stiff reality. Who is going to pay the price for it all, and what is the price to be paid? That is the nub of the whole business. And in the still hours of that night, above the frost line and under the stars on one of the jutting spurs of Mount Hermon they saw Him facing death in immediate prospect; death for every man. They saw Him preparing to plumb the depths to the ultimate zero of human suffering, facing such a death as no mere man would ever have to face. While they could not understand it, yet they were immeasurably impressed and overawed. They knew that He knew. That was reality both for Him and for them. Out of the darkness of that hour a new day dawned. Therein was the source of power that a few weeks later stirred the city of Jerusalem to its foundations.

Let it be remembered that these men had permitted their faith in Jesus Christ to lead them to this scene. They were honest in their hearts toward Him, and they took Him seriously. They were not afraid to face reality. They were willing to see things relating

to themselves as well as things relating to Him as those things actually were. Every one of the three suffered later either banishment or death, or both, but they gladly endured as seeing Him who is invisible. Their relation was real. It was based on a conviction of a new birth in Christ, with all the sequences that a new life implied.

Generally speaking we are all wayside followers of Christ. We approve His teaching and applaud the Sermon on the Mount. We think the Church is a worthy institution and should be pushed along. And yet we permit personal profit and convenience to determine our religious privilege and duty. For instance, many people decide their church relationships by their social attachments. We prefer to worship with those of our own class rather than with the underprivileged. A boulevard pastorate is usually more to our liking than one in the purlieu. The salary and the social position have something to do with the call. Now, where we worship or where we preach is not the question. The question is whether we settle these matters before God or not. Have we entered into a full reality of the import of fellowship with Him who said, "Foxes have holes and birds of the air have nests, but the Son of Man hath not where to lay his head"?

I remember reading the letter of a man in which the writer was going into the deeps of man's relationship with God. Thinking through this profound mystery, the author seemed to be swept off his feet, and I hear him shout: "O the depth of the riches, both of the wisdom and knowledge of God!" It is no wonder that such a man has influenced the thought of the world for almost two milleniums. It was all real to him. I can read a list of heroes of the faith, in which occur such clauses as the following: "Escaped the edge of the sword, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, were tortured, tormented, afflicted, esteemed the reproach of Christ greater riches than the treasures of Egypt." I wonder if we mean it when we think of those worthies, and sing:

"They climbed the steep ascent of heaven,
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train!"

With what zeal our congregations sing:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

Yet without any apparent compunctions of conscience we and they leave Him to carry the load while we, in gay fashion, go the ways of the world, the flesh and the devil.

Suppose we propose a mild test of this religion of ours. It is supposed that education and general culture should be contributory to religious consecration, or why do we as Christians advocate higher education and lay such importance upon congenial social environment? We devote time and thought to such organizations and movements as will promote our cultural aptitudes, admitting that everything of artistic and literary value ranks high with us. Our children must have all the advantages of instruction and travel and all attendant auxiliaries toward their taking their places in the social setting to which we give at least our implied approval. Now you will understand that I am not for a moment filing an indictment against travel and education and music and art. The point in this paragraph is to raise the question of the relative importance of things in the Christian schedule of values. I am asking if my advocacy of these practices is born of a deep desire that I should live for Christ, and bear the cross with Him, and that I should have my children trained into the same motive, or must I admit that the thought of Christ is not in it, and that I am surrendering the big advantages given me by education and culture to a type of life that I know positively is immeasurably lower than what I profess as an intelligent subscriber to the doctrines of Christ? If the latter is the case, then there is no wonder that the cause of Christ is not advanced very far in so far as I am involved. The trouble with our intelligent Christian constituency today is just about that. The social register is more to be desired than the Lamb's Book of Life. Secular preferment and worldly ease and worldly prominence are simply more real to us than any personal experience of religion such as our Lord had in mind when he declared: "He that be-

lieveth on me, the work that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We have not entered into a sense of reality of what it is all about; and yet with much unction we sing the long meter doxology and repeat the Apostle's Creed.

How many of the women in any one of our respectable churches will be willing next December to stand at a street corner all day in the snow or slush and jingle a tambourine to attract the attention of the passersby in the hope of securing, in their Master's name, a coin for the relief of suffering? The Salvation Army lassie has not as much education and general culture as our ladies, and therefore not so much should be expected of her, according to our conclusion above. Yet that girl does that thing persistently and cheerfully because her religion is a real experience to her. Her War Cry sounds to her a real advance. She can sing, "Onward, Christian Soldiers," with a heart of one hundred per cent sincerity.

Or how many of us, declared ministers of Jesus Christ, would be willing to live on $15.00 a week, with $5.00 additional for each dependent child, and undergo the contumely and humiliation of the Salvation Army Captain? I am not speaking for you, but I can speak for myself, when I say that those humble envoys of our Lord are better Christians than I am. They are better for the reason that they possess reality in their relationships with God and Christ to a degree that I do not.

Let us try to get it into our heads what Christianity is not, and what it is. Christianity is not a subscription to a creed; nor is it the performance of obvious duties to a local church. Christianity is not the promotion of the interests of an institution or a movement, however worthy such interests may be. It is not the enrolling of a thousand people to go out on a big united campaign to raise money for relief; nor is it a rally to secure money for a church budget or a rally to promote church attendance on the part of professing Christian people. It is not the enlisting of the youth of the land in the cultivation of an anti-war attitude, nor in any other social cause. All these adventures and others of like nature are the by-products of Christianity, and, generally speaking, I am in favor of

them. But Christianity is more than any or all of them. Christianity is a soul activity, whether that soul be alone or in a vast federation of kindred spirits; it is a soul activity, irrepressible and persistent, begotten by a personal contact with God, awake to the supreme reality of the divine presence and power. George Park Fisher says: "Christianity is the revelation of God through Jesus Christ whereby reconciliation and a new spiritual life in fellowship with himself are brought to mankind." A vivid picture of the mysterious method by which the heart of a man is brought into this relationship is given us in the sixth chapter of Isaiah. An ordinary man, richly endowed with mental abilities, educated and cultured, catches a vision of God in His majesty and holiness and is at once impressed with his own sinfulness and need. The end of it all is that he hears a divine call upon his soul and he sees the divine glory with his eyes, and, with his lips purified by a burning stone from off the nearby altar, he shouts back to the infinite, eternal and unchangeable God: "Here am I; send me."

There is no substitute for reality in religion. Eloquent speech-making to induce people to do things that they have no heart to do is as the crackling of thorns under a pot. Organized movements will never make stronger and braver souls. But strong and brave souls can move the world, with or without organization, after those souls have been brought face to face with Him whose might can give strength to the inner man. Think of Martin Luther, John and Charles Wesley, Dwight L. Moody, David Livingstone.

What is wrong with the church? Why does it not mean more in these days of ours? Why have its knees become weak? With all the money spent in abundance for everything pleasureable, why is it that we are bothered over prizing enough money out of a reluctant people to keep the thing going? Why do we organize men and religion movements, student volunteer movements, youth movements, and inter-church movements of every description under heaven, and yet are conscious that the real interests of the Kingdom of God are still in a bog? The answer is not found in any economic, or political or moral reform program, however flattering the promises of such may be. The answer must be found in the supply for the lack, both of preachers and people, of reality in that

which they profess. That lack must be supplied, that vacancy filled, and until there is a new dawning of the possibility of such supply from above, we will continue at a poor dying rate.

Without a profound sense of the reality of our relationship with God, there is not much hope that our professed Christianity will amount to anything, either for ourselves or for anyone else. True, vitalizing, redeeming, directing, dynamic religion must come from above, where Christ sitteth at the right hand of God. "Without me ye can do nothing." If one is to be a contented Christian he must accept that truth with an undivided mind, must trust its Author with an undivided heart, and must advance to its practice with a surrendered will. That is what is meant by a definite sense of the reality of God in one's life; that alone is satisfying to a genuine believer. Such a believer, however, is like a tree planted by the rivers of water; his leaf also shall not wither and whatsoever he doeth shall prosper.

We can have exciting congregational rallies. We can get up big conventions and campaigns; we can invite distinguished and learned visitors to speak to immense crowds that we have assembled for that purpose; we can do anything and everything that human ingenuity can suggest to pump some more efficiency or what you may call it into the heart of our churches, and all without avail. We may as well be beating the air. Until there is a real, genuine consecration of heart and property and influence on the part of the people; a consecration born of the conviction which is an aftermath of a splendid vision of the Son of God and His willingness to handle us for his glory as does the potter his clay for the making of a vessel for the honor of his art; until there is such a consecration on the part of a willing multitude, I see no way out of the swamp.

We are not alone in the consciousness of failure to realize on our profession. American Protestantism is staggering in the same welter of confusion and dismay; it has gone forth to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; yet it has not put on the whole armor of God, for the reason that God and His armor are not quite real to it. It has challenged the powers of unrighteousness, and the result is a stalemate with the

devil. For has it not tacitly approved a desecrated Sabbath Day, a violated marriage altar, a disregarded house of worship, a convivial social life, with excesses and carousal in the offing? Now there is not much use in trying to tell church people to behave themselves, until the germ of good behavior, the result of the ideal of a separate life, is planted in their hearts. There is not much outlook for American Protestantism until it can say in the language of the patriarch: "I have heard of thee with the hearing of the ear; now mine eye seeth thee; I repent in dust and ashes."

During the period when the sovereignty of Rome commanded its widest recognition, it was the practice of the emperor to submit to each of the widely scattered provinces formal documentary orders that were calculated to stir the citizenry to deeper loyalty to the home government. These official communications were usually introduced with a statement of the authority of the imperial head and were closed with the order that they be given publicity in the provincial capitals and in other centers of population. It is interesting to note that the letters to the seven churches of Asia Minor, recorded in the Book of Revelation, followed this form. The writer capitalized the practice in order to impress the readers with the importance of the messages. They were from Him who had a right to command. For instance: "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," &c. At the conclusion of each there is this formula: "He that hath an ear, let him hear," &c. By such a communication from the Head of the Church, the congregation of Laodicea is called to account with these words: "I know thy works, that thou art neither cold nor hot; so then, because thou art neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, 'I am rich, and increased with goods, and have need of nothing;' and knowest not that thou are wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. He that hath an ear, let him hear what the Spirit saith unto the churches."

POTOMOKE IN VIRGINIA.

By R. B. Woodworth, D. Sc.,
Burlington, W. Va.

Some time between Sep. 19, 1719, and Sep. 20, 1720, Rev. Daniel MacGill, Scotch Presbyterian minister, lately pastor at Upper Marlborough, Md., but then without regular work, on a commission from the Synod of Philadelphia, issued in pursuance to a formal supplication, visited a Potomoke in Virginia, remained there some months, put the people there into church order and received a call from the congregation to be its permanent pastor.

The Rev. James R. Graham, D. D., in his *Planting of Presbyterianism in the Northern Neck of Virginia,* claimed that Potomoke in Virginia was in, at or near the place now called Shepherdstown, W. Va. The aim of this article is to restate Dr. Graham's main conclusions, to add additional newer data and to make it clear that the congregation organized by MacGill has had a continuous existence and is therefore the oldest in the Synod of Virginia, and so perhaps the oldest in continuous ecclesiastical connection with what is now the General Assembly of the Presbyterian Church in the United States, otherwise known as the Southern Presbyterian Church.

Francis Makemie and Josias Mackie ministered to congregations in Virginia before 1720; those congregations died out soon after these men were translated. There were early congregations of Presbyterian faith and order in South Carolina; but they were not in ecclesiastical connection with the Synod of Philadelphia.

Rev. William Henry Foote, D. D., in *Sketches of Virginia, First Series,* insists that Potomoke in Virginia must have been somewhere east of the Blue Ridge "because there were no white inhabitants of the Valley anywhere along the Potomac or Shenandoah previous to about 1733 and no Presbyterian congregations before 1736 or 1737." He supposed Potomoke in Virginia was somewhere in Loudoun or Fauquier Counties and was positive that the oldest monumental stone in the Valley was that of Mary Marcus Wilson in Opequon Presbyterian Graveyard, 1742. Dr. Foote was

certainly mistaken in the first two conclusions. There were white settlements before 1733, there was no Potomoke in Loudoun or Fauquier Counties. It is possible there are earlier tombstones than that of Mary Marcus Wilson.

I. Rev. Daniel MacGill was a minister of New Castle Presbytery; he was sent on this errand by the Synod because Potomoke was not in reach of that presbytery as a presbytery; that is, it was not anywhere along the Potomac below the site of Washington. The long lost first volume of the records of New Castle Presbytery (1717-1731) was found again in 1931. It mentions Pocomoke in Maryland where Francis Makemie preached, but no Potomoke in Virginia and no Onancock where also Makemie preached in his own house.

Neither was Potomoke in Virginia in Loudoun or Fauquier Counties or anywhere else between Alexandria and the Blue Ridge. Up to 1722 Piedmont Virginia was reserved to the Five Nations, and settlers who came down the Monocacy do not seem to have reached the Potomac before 1726. There was no early Presbyterian migration up river; the first Presbyterian settlement up river mentioned in the Minutes of New Castle is Eastern Branch of Potomock (Anacostia Creek) and Pumungki in Maryland. There is now a Potomac in Virginia near Alexandria, but a place of quite recent origin; and the old Presbyterian meeting house in Alexandria dates back only to 1774. The oldest church edifice in that section is the Falls Church, an Episcopalian church, which goes back to 1734. The very early settlements down stream from the Blue Ridge were not Presbyterian; up stream they were. As to Loudoun and Fauquier Counties, church records make the Rev. Amos Thompson the pioneer Presbyterian minister and he was not born until 1735.

But in 1712, Baron de Graffenried visited a place called Potomack near "the fforks of Potomack." He met there a Mr. Mitchell, a Swiss gentleman, who had explored that region some years before and gave the Baron information as to its mineral resources. Now the Forks of Potomac can be nothing other than the junction of the Shenandoah and Potomac at Harper's Ferry. There are no signs of a place Potomoke, Potomack, Potomac (spell it as you will) east of Harper's Ferry; it was not at Harper's Ferry, but was

near the Forks; therefore, we must look for it west of the Blue Ridge and south of the Potomac. The natural place to look for it is where the early trails and roads crossed the river.

To this agree Governor Spottswood's exact words (*Journal, Presbyterian Historical Society,* Vol. 2, 1904, page 10) May 8, 1712: "The Baron de Graffenried is come hither with a design to settle himself and several Swiss families in the fforks of the Potomack; but where he expected to have held his lands there of her majesty, he now finds claims to it by both the proprietors of Maryland and the Northern Neck." The Baron wished a clear title from the Queen; he could get it from no one. The Lords Proprietor of Maryland and the Northern Neck had a dispute about lands West of the Blue Ridge which was still alive in 1832. East of the Blue Ridge, there could be no boundary question. Consequently, again, we must look for Potomoke west of the Ridge.

II. The northern end of the Blue Ridge is a great spearhead of hills and mountains, at that time heavily wooded, thrust across the Potomac into Pennsylvania, with the Susquehanna Valley on the east and the Great Valley on the west, and the trails lay in the valleys then as now. The stream of early settlers flowed around the spearhead from Philadelphia and New Castle, down the Susquehanna Valley into Eastern Maryland and Virginia, and down the Great Valley into the Upper Potomac Basin, across the end and around the sides of the spear-head and not through it. It stands to reason that where the trail crossed the Potomac there would be a settlement and the settlement would persist. The population of such a settlement might fluctuate and yet the settlement be permanent. Of the two fords by which Indians and early settlers crossed the Potomac between the Blue Ridge and Great North Mountain, the Pack Horse Ford near Shepherdstown is nearest the Forks of Potomac and was most used.

The order of settlement is: exploration, individual occupation of lands for own use and realtor distribution of vacant lands for gain. The second stage is the one least known. The early settlers could take up homesteads by general permission of Queen Anne and patent when convenient. In 1720 the nearest land office to the Pack Horse Ford was Spotsylvania Court House, 85 miles air line,

with no aeroplanes, and no roads, but with forests and mountains and Indians east of the Ridge.

Early explorers in this region were: John Lederer, 1670; George Ritter, 1705; Louis Michelle, 1707; De Graffenried, 1712; Gov. Alexander Spottswood, 1716; and Joost Jan Van Meteren, Indian trader, 1725. Early realtors were Col. Robert Carter, 1728; John and Isaac Van Meter, 1730; Joist Hite and Benjamin Burden, 1732. Between the explorers and the realtors came the first settlers singly or in small parties. There is time for them before 1720.

III. While not established by law as a town (Mecklenburg) until November, 1762, Shepherdstown is beyond question the first white settlement in West Virginia (Cartmell dates the Mecklenburg name back to 1732) and so is likely the place where Baron de Graffenried met Mr. Mitchell. If "Mr. Mitchell," a *Swiss* gentleman, was Louis Michelle, the likelihood becomes more certain. Records to make clear the exact date of the first settlement at or near the Pack Horse Ford are not now to be found, but:—

(a) Just across the river on the Maryland side, a Col. Thomas Cresap was settled in 1717 and in 1726 a grist mill was sold which had been in use several years before the sale—a second-hand grist mill as it were. Men do not build grist mills in advance of settlers.

(b) Shepherdstown is a town of very old church organizations and cemeteries. There seems to have been an Episcopalian Church here in 1752 and there was certainly a Lutheran edifice in 1760. The date of the first German Reformed Church I do not have, but in its old graveyard are grave stones with legible inscriptions back to 1764 and numerous ones unmarked. That there was here a Presbyterian Church much earlier than these would be in accord with the general evidence that the earliest churches in the Valley were Presbyterian.

(c) John Van Metre secured his 30,000 acre grant on June 17, 1730, and sold it to Hans Jost Heydt, so-called first settler but actually only first realtor in the Lower Valley. Hite brought his first settlers to the Opequon in 1732 but his first residence in Virginia was at Mecklenburg, which was also the first residence in Virginia of Benjamin Borden, another realtor whose large land grant was situate in Augusta and Rockbridge Counties. The lo-

cation of rival real estate offices near the Pack Horse Ford was good business.

(d) The present Shepherdstown Presbyterian Church stands on land patented to Col. Thomas Shepherd in 1734. About 1731 Shepherd married Lysbeth Van Metre, daughter of the aforesaid John and granddaughter of the Indian trader. These Van Metres (or Van Meters) have been friends of religion and founders of churches, Presbyterian and Reformed, from Wildwych (now Kingston), N. Y., in 1662, through New Jersey, Virginia and Kentucky into Texas, California, etc.

(e) It may be said there could have been no settlement at the Pack Horse Ford in 1720 because up to the treaty of 1722 the Indians had a right to kill any white settler found west of the Blue Ridge. The answer is: there were few Indians resident in the Great Valley, the white settlers did not come from Virginia but from the land of William Penn, and up to 1754 the relations between the few Indians and the white settlers were friendly, thanks to the Dutch strain in the population and the influence of such men as John Van Metre.

IV. The Pack Horse Ford settlement has been called Mecklenburg and Shepherdstown; was it ever called Potomac?

(a) Dr. Graham cites a reliable witness to prove that about 1810 Potomac was still a common local name for the village at Pack Horse Ford.

(b) As already noted, Potomoke in Virginia does not appear in the early New Castle records because beyond its bounds, a Synodical home mission field, to use modern parlance, and supplied, if at all, by the Commission of the Synod. In 1732 the Presbytery of Donegal was formed in Lancaster County, Pa., and began to extend its bounds down the Great Valley. In due course the early churches in what is now Winchester Presbytery are mentioned in its records and Potomack appears associated with others whose location west of the Ridge is unquestioned: Cedar Creek and Opequon, 1736; Bullskin, 1740; the South Branch, 1740, and Potomack in Virginia, 1745, associated with Bullskin and Opequon. Donegal records between 1745 and 1759 are still lost but in 1762 Mr. McGan is ordered to supply Tuscarora and Potomack

(Rev. John Hoge was now pastor at Opequon and Cedar Creek). Note the date. It is the year when Thomas Shepherd's town was established by law under a name that did not stick. Potomack now disappears from the Donegal records but in 1768 Shepherdstown appears, and in 1769 its near neighbour, Elk Branch, the latter as a complete new congregation able to ask for a preacher of its own. The inference is that when Potomack village became Mecklenburg, church relations were affected and the old Potomack congregation divided into Shepherdstown and Elk Branch, just as later Bullskin became Charles Town and Smithfield. It is possible that Bullskin was itself an out-station from Potomoke which grew into a separate organization by 1740, perhaps also Tuscarora which traces back to the same 1740 year.

(c) Now notice what Dr. Graham did not notice: On Oct. 3, 1807, Rev. Moses Hoge, D. D., who had been pastor at Shepherdstown for twenty years, resigned to become President of Hampden-Sidney College and first Professor of Divinity to the Synod of Virginia. Immediately Winchester Presbytery appointed Rev. Samuel B. Wilson to preach one Sunday *at Potomac Church,* the only time that name appears on the Winchester records. Rev. John Matthews succeeded Rev. Moses Hoge as minister at Shepherdstown by next regular session and Presbytery did not need soon again to appoint ministers to preach there. The likelihood is that Wilson was appointed to go to Shepherdstown and declare the pulpit vacant, an act of Presbyterial supervision which was usual on the dissolution of pastorates.

The Shepherdstown Church is also called Carmel in the records of Lexington Presbytery, but that name does not appear in the Winchester records. Like Mecklenburg it was a name that did not stick.

V. Assume, now, that Potomoke in Virginia was Shepherdstown; what can be said as to the continuous existence of a Presbyterian congregation there?

(a) The presence of a mother church there, subject to continual withdrawals of members to form colonies, seems necessary to explain the rise of other congregations, which appear in that neighbourhood, at once and full grown, like Athena from the head of Zeus.

(b) The descendants of the early settlers at the Pack Horse Ford are the members of the Shepherdstown Church when records become precise.

(c) Besides this, there is no record of the organization of a Presbyterian congregation at Shepherdstown and no record of a reorganization.

(d) The existence of a congregation there prior to the settlement of the Rev. Moses Hoge in 1787 as its stated minister can be tested at intervals sufficient to warrant confidence that since 1720 there has always been a congregation and organized church there, whatever its numerical strength and however it may have been maintained:—

(1) In 1745 Potomack in Virginia supplicated Donegal Presbytery to send it ministers and Presbytery complied. On August 31, 1762, Mr. McGan is ordered to supply Tuscarora and Potomack in Virginia the first two Sabbaths in March. In October, 1768, Messrs. Slemons and Balch were ordered to supply at Shepherdstown.

(2) On May 17, 1774, Henry Cookus made a deed to "the Presbyterian Congregation in Mecklenburg" for land on the south side of German Street, on which later stood the house in which Rev. Moses Hoge lived.

(3) On July 31, 1780, Abraham Shepherd and Elinor, his wife, conveyed to John Kearsley, John Morrow, John Mark, Dr. Lawrence Vandover, William Buckles and Charles Morrow, Trustees for the Presbyterian congregation in Mecklenburg, a lot located at King Street, Washington Street and Church Alley.

On this lot stood the church in which Rev. Moses Hoge preached just across the street from the present edifice built in 1837. The building was completed from the proceeds of a lottery authorized by the Virginia Legislature in 1790. William Buckles sat as an elder in the first session of Winchester Presbytery (Dec. 4, 1794.) John Kearsley was an elder and built in 1796 the brick house which is now the manse; his father, Jonathan Kearsley sat in the Synod of New York and Philadelphia in 1763 as an elder from Carlisle, Pa. John Mark was an elder and perhaps all six, for in those days the elders were the trustees.

Now when these deeds were written the congregation is supposed, from the silence of ecclesiastical records, to have been dead. But these do not convey land on which a church is to be erected or to a congregation in process of formation, but to one which has already a recognized legal existence. My solution of the Potomoke in Virginia problem is this: The congregation organized by Rev. Daniel MacGill worshipped in a log building perhaps on the road afterwards called Church Alley, and was served by ministers in connection with congregations in Maryland, north of the Potomac River (25 miles to Frederick, where John Van Metre was living in 1726, 21 miles to Hagerstown, where Capt. Jonathan Hager patented land in 1739, 19 miles to Williamsport, known to have shared ministers with Tuscarora). By 1774 the log church or churches wore out and the congregation decided to rebuild on the Cookus lot, changed its mind and did rebuild on the King Street lot. The congregation may at times have been reduced in numbers; there is no evidence it ever died out; all the evidence is against that as well as the likelihood. Now if Potomoke in Virginia was Shepherdstown, and the congregation never died out, then the Shepherdstown Presbyterian Church is the oldest in the Synod of Virginia. It stood by the gate through which early Scotch-Irish Presbyterianism passed from Pennsylvania to the South and Southwest.

CHURCH ATTENDANCE FROM A LAYMAN'S POINT OF VIEW.*

By D. W. Taylor, LL. B.,

Charleston, W. Va.

Having been drafted to invade the field of your activity, I shall emulate your example and without apology speak largely from notes—which I shall follow more or less closely—with the firm conviction that when you shall be called on to invade the field of my activity you will be constrained to use not only notes but on occasion whole volumes for reference.

From the program it appears that the word Layman is in the singular, which is well; for I do not pretend to know the point of view of all laymen on this subject. I know my own point of view, which is shared by some others; and in the next few minutes I shall try to give you some slight insight as to what that point of view is; for I have rather pronounced views on this question, with which you may not all agree.

A layman's point of view on church attendance! I assume that by that subject you mean attendance at your church. The first thought which comes to my mind in that connection is one of the church itself. How is your church related to the church of the living God, for the establishment and maintenance of which Christ died? That spiritual church which is being prepared to become the bride of the King when he shall come again to claim his own? That church which was founded on a Rock? That stone cut out without hands that shall smite the image upon its feet? That great Rock in a weary land that was seen of Isaiah? That tried stone, that precious cornerstone, that sure foundation, laid there in Zion? That stone which the builders rejected? How is your church related to that church which Christ spoke of when he said to Peter:

"On this Rock I will build my church, and the gates of hell shall not prevail against it"?

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*The substance of an address to the Ministerial Association of Charleston, W. Va.

In so far as your church is closely affiliated with that church, your laymen are interested; but in so far as your church is not *closely* affiliated with that church, your laymen are not concerned.

Men do not go to church to be entertained. The devil offers plenty of thrills. Men do not go to church to learn philosophy. They go elsewhere for that. Men do not go to church to learn theology. They are not much interested in theology anyhow. Men go to church because, somehow, they have the feeling—sometimes a mistaken belief—that there is where they will find the Lord. Here is the reason and here is the record:

"And again he entered into Capernaum after some days; and it was noised that he was in the house; and straightway many were gathered together insomuch that there was no room to receive them, no, not even so much as about the door."

The house and the rooms and the doors and the windows and the whole outside were full of men, because it was noised that Jesus was there.

If you will let it be noised about the city of Charleston that men may come to your church and find Jesus there, the problem of church attendance at your church will solve itself. Oh, men may find Jesus in your church, but so often they find so many other things there that His glory is hid.

The Apostle Paul, the greatest preacher of them all, had no problem of church attendance, for he said, "I am determined to know nothing among you, brethren, save Jesus Christ, and him crucified." Paul let no other influence, no other activity, no advanced thought or higher education, no philosophy or theory or theology, distract him from his purpose to preach to men the salvation of their souls through faith in Christ. Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The power of God—the dynamite of God! But the trouble is that we have so ordered God's business upon the earth that we have permitted the church to lose its dynamite.

If you have any delusion that people throng your church because you are a great preacher, stick a pin in that bubble of conceit and consider Paul and his experience in the Philippian jail. He was set upon and arrested and beaten and scourged and thrown

into prison where his feet were made fast in the stocks; and at midnight he prayed and sang praises to God. And God, in his anger that his servant had been so foully dealt with, seized the old earth, as it were, by the back of the neck and shook it till it rattled; and the prison walls fell down, and the great timbers of the stocks were broken up, and Paul was set free. And the jailor rushed in to see what it was all about, and Paul preached a sermon of fourteen words. Paul had a hundred per cent church attendance at that midnight hour, for the jailor came; and a thousand per cent in results, for the jailor and all his family were saved by faith in Christ.

If you have any delusion that the multitudes throng your church because you are a great preacher, stick a pin in that bubble of conceit and consider John the Baptist. It is not your dignity, nor your culture, nor your refinement, nor the elegance of your speech, nor your learning, nor the keenness of your thought, nor your soft words, that fills your church with throngs of people.

Some years ago a millionaire layman, a member of one of your churches, visited my office and we engaged in a discussion of this very question. And knowing him to be a great admirer of his pastor, I assumed that he would take offense when I remarked to him, in effect, that if his pastor would forget his dignity and his eloquence, and preach Jesus; would forget pleasant winds and babbling brooks and balmy sunshine and beautiful flowers and soft music and the pleasures of life, and would preach somewhat of the old fashioned doctrine of the judgment of a just God, and the wrath of an angry God, and a little of the old-fashioned brand of hell fire and brimstone, and the way of escape from these, he would be of greater service in the harvest field of the Lord. He took no offense, but much to my surprise he said that he had so told his pastor many, many times.

It is not these things which draw the crowd, for I read:

"In those days came John the Baptist, preaching in the wilderness of Judaea; and his raiment was of camel's hair, and a leathern girdle about his loins."

John the Baptist was not an elegant man, not a soft-spoken man; he was not a time-server nor an opportunist; he had no fear of

offending the churchmen of his congregation. John preached Jesus: "Prepare ye the way of the Lord; make his paths straight." His preaching was not filled with high-sounding platitudes, nor classical expression, nor obscure theology, nor man-made theory. But he preached the doctrine of repentance for the remission of sins. And at the name of Jesus there went out to him, to his church there in the open wilderness, laymen of "Jerusalem, and all Judaea, and all the region round about Jordan; and were baptised of him in Jordan, confessing their sins." John the Baptist had no problem of church attendance, for he preached Jesus. Then with no consideration for the tender feelings of that committee of churchmen who came down to hear him preach, and with no consideration for the effect which it might have on the security of his position or on his salary, he said to that committee of hypocrites, "O, generation of vipers, who hath warned you to flee from the wrath to come?" And I wonder if the preacher of today would preach Jesus with boldness, and denounce sin and hypocrisy without fear, if the question of church attendance would not take care of itself.

If you have any delusion that you are a great preacher, stick a pin in that bubble of conceit and consider Peter—that high-strung, impetuous, uncouth, unlettered, self-willed fisherman, who was so cowardly that at the accusation of a servant-girl he denied his Lord. But after he took the Lord at His word, and tarried at Jerusalem, in prayer, until the Holy Spirit entered into his heart, he stood up and boldly preached Jesus; and at that matchless name the multitudes came out to hear him in such numbers that three thousand were added to the church on that day. Peter, impetuous, self-willed, uncouth, cowardly though he was, so ordered his life that the Holy Spirit possessed his soul; and he was given both boldness and grace to draw the multitude into the way of life.

Peter led James and John and the others to the number of a hundred and twenty of the five hundred to that upper room where they tarried in obedience to the Lord's command in prayer before God. And the Holy Spirit descended in power, and they were filled with fire from heaven. And Peter stood up and preached; and his sermon is recorded; and it is no better sermon than you can preach; but the secret is that Peter was filled with the fire of

the Holy Spirit. "But," you say, "that was a long time ago; that was at the day of Pentecost; it does not work that way now." Why not? You have been called of the same voice; your lips have been touched with a live coal from off the same altar; you are ambassadors of the same King; you are witnesses to the same truth; you were born of the same faith; the same God is on the throne; the Holy Spirit is still here; God's will has not changed; His power is not abated; His arm is not shortened; His love is no less.

And if you preachers will lead your deacons and stewards and trustees and official boards and prominent members—a hundred and twenty of your five hundred—into the upper room, and tarry there before God, and receive the Holy Spirit who is even yet anxiously waiting, knocking at the door to come in, your churches will be on fire from heaven; and the multitudes will come out; and thousands will be added to the church; and the problem of church attendance will be solved.

But under our management churches have become lukewarm; there is no fire—no dynamite. Of the indictments brought against the seven churches, to my mind the indictment against the church at Laodicea was the most scathing; and the judgment pronounced against her was the most damning. Here it is:

"And unto the angel of the church at Laodicea write: I know thy works that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

And again: Peter and John went up to the temple at the hour of prayer; and at the Beautiful Gate they found an impotent beggar who asked an alms; and Peter said: "Silver and gold have I none; but such as I have give I unto you; in the name of Jesus Christ of Nazareth, rise up and walk." And he did, and went running and leaping into the temple, shouting and praising God; and when they saw it they ran together in throngs to Solomon's Porch to find out what had happened; and there, in the face of opposition and persecution and arrest and imprisonment, Peter preached Jesus. I do not know how many laymen attended church that day in Solomon's Porch and heard that sermon; but the record is that five thousand men were converted.

"When it was noised that Jesus was in the house."—And I wondered how this came about; somebody must have carried the news; somebody must have been interested in the folks round about; and this is where responsibility begins to fall upon the laymen. The fault for the present condition of the local church does not rest entirely upon the pulpit. Some share of that blame, perhaps the greater share, belongs to the pew. It is my business, and my responsibility and my obligation, to spread the news—to noise it about—that Jesus can be found in my church.

But how to make me do that?—How to make me fulfill my obligation? Brother, forget organization; forget the frills; forget the doctrine of social salvation; forget metaphysics and philosophy and theology, and preach Jesus. And if you preach to only one woman, make it real. A great actor said to a great preacher, "I present artificial things as though they were real; you present real things as though they were artificial." Make it real; and if you preach then to only one woman, perhaps that woman will leave her water-pot as did the Samaritan woman at Jacob's well, and will rush out into the city and tell her friends that her pastor told her about the Messiah; that he held up before her the picture of Jesus, so real that she could see the prints of the nails in His hands, the marks of the thorns on His brow, the thrust of the spear in His side, the look of agony and love and compassion on His face, the blood trickling down from the cross for her salvation; so real that she could hear the pleading tones of His voice when He said, "Father forgive them;" so real that she could distinguish His tones of forgiveness when He spoke to the penitent thief at His side. And men will come to your church to see a Saviour like that.

Another point wherein responsibility rests upon the laymen is this: That in these complex days when speed is the dominant thought in every activity of life, men are in too big a hurry to wait upon the will of God; too big a hurry to stand still and see the salvation of the Lord. We have so ordered our lives that the altars of the Lord have been broken down; moral standards have disappeared; ideals have been trampled under foot; virtue is forgotten. And with this condition there is little wonder that the church is neglected. There is little wonder that the church is neg-

lected when the minds and the efforts and the energies and the loyalties of her men and women are otherwise directed. When men and women are obsessed with a passion for power and position and honor and wealth; when selfishness prevails, and the business of the King is neglected; when men are making their own playthings and building their own towers; when men of the church have so mingled the Lord's business with their own business that you cannot tell a church member from a sinner; the church suffers.

"For my people have committed two evils; they have forsaken me, the fountain of living water; and have hewed them out cisterns, broken cisterns, which can hold no water."

The true lay member of your church is not interested in a big show; he is not interested in an exhibition of splendor; he is not interested in a magnificent church edifice with its trappings of formality and ordinance; he is not even interested in you. What he is interested in, what the world is hungry for, what the souls of men are perishing for, is the healing blood of Jesus Christ, who died that men might have life.

If you want something that will attract and hold the laymen of your church; if you want a drawing card for the outsider who ought to be a member of your church; bear in mind and put into effect the words of the Lord, himself, who said:

"And I, if I be lifted up from the earth, will draw all men unto me."

KEEP UP YOUR READING!

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Devoted to the explanation and defence of the teachings of the Bible as interpreted in the Westminster Standards; discussion of practical church problems; expository studies of great passages of Scripture; special articles on missionary topics; sermons by our leading preachers and reviews of the best theological and religious books.

Issued four times a year—October, January, April and July. Subscription, $1.50 a year; foreign, $1.75. Single copies, 40 cents.

Published by the faculty and students of Union Theological Seminary, Richmond, Va., assisted by professors in the Austin, Columbia and Louisville Theological Seminaries and in the General Assembly's Training School and by many other ministers and educators of our own and sister churches.

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EXEGETICAL THEOLOGY

ARCHAEOLOGY AND THE BIBLE. Seventh edition, revised. *By George A. Barton, Ph. D., LL. D., D. D.,* University of Pennsylvania. American Sunday School Union, Philadelphia, 1937. 588 pages, with index of Scripture passages and general index; and also 336 photographs and 9 maps. $3.50.

For the few who may not be acquainted with this stand-by, it ought to be said that this is an absolutely indispensable aid to every one who wishes to keep abreast of all that is important in archaeological study in Bible lands. No church school library and no minister's library, certainly, should be without it; and it may well be recommended to any intelligent Christian who wants to understand the Bible better. It was originally intended for those who have not the advantage of great libraries and museums; but even for the learned it is a great help, for the material has been gathered from many sources and is all authoritative. The great virtues of this standard work are its completeness, its sense of proportion and its fairness. Minutiae are left to more specialized treatises; all that is really important is gathered here, with indications to the reader where he may pursue the topic further. Unlike many books on archaeology, which too often distort the material to suit the writer's predispositions (this is especially true of lay writers), this work sets forth the facts, documents, pottery and what not, with impartial clarity, showing just what has been proved and what is still in question. Nowhere can one find as much information in one volume or in many volumes for anything less than many times the price. For those who have used former editions with profit, it should be said that this seventh edition adds the result of the last four years' discoveries in Mesopotamia, Palestine and among the Hittites; additional translations from the Ras Shamra tablets have been included; the translation of the Assyrian Laws has been revised; and information is given about the Chester Beatty papyri, a Greek fragment of the Diatessaron, and an extremely old fragment of the Gospel of John, all of which advances our knowledge of the New Testament much nearer the time when it was first written. K. J. F.

A Handbook of Ancient History in Bible Light. *By Dorothy Ruth Miller.* Fleming H. Revell Co. New York. 1937. 286 pages. $2.50. The interesting bias upon which this book is built is clearly indicated in the introduction and in the preface. Reading history as "His-story," the first cites as a fact that practically all modern textbooks "are based upon the assumption that the evolutionary theory is true, and hence ignore the personal presence of God in the world and His universal government. . ." A little further down this is given as "contemptuous disregard for all divine revelation" and is coupled with "false theories regarding the remote antiquity of men. . . ." The author's preface states "so far as I know, no Ancient History written from a Christian standpoint is now in print. On the contrary, all tend to undermine the Christian faith; since all are based upon the assumption that the evolutionary theory is true."

The author then develops her history, beginning with the creation of man in 4004 B. C. (Hebrew) or 5480 B. C. (Septuagint). The six days of creation with equally recent origin or allowing a possibility of more ancient life to the world of sub-human life is not touched upon. Further bases of history are: that man was created perfect, and savagery is a de-

generation rather than the first stages of evolution; that nations have systematically grown corrupt rather than the reverse; and that mankind started with a high and pure monotheism which has become decadent. All of these views are abundantly backed up with Scriptural quotation and a wide selection from religious and scientific authorities.

From this viewpoint, with refutations of evolution, with the Bible as the chief key, with revelation the only basis of real knowledge, with primitive man higher than modern man in intellectual powers and spiritual condition, we have a carefully worked out history of Old Testament world backgrounds. H. M.

A Critical and Exegetical Commentary on the Book of Ezekiel. The International Critical Commentary Series. *By G. A. Cooke, D. D.* Charles Scribner's Sons, New York. 2 vol. 558 pages. $4.00. More than a quarter of a century ago, Dr. Briggs and Dr. Driver requested Dr. G. A. Cooke to write a commentary on Ezekiel for the I. C. C. Series. A commentary in English which deals with the problems raised by recent criticism is most timely, because Ezekiel has received more attention in recent years than almost any other part of the Old Testament.

The arrangement of the book is different from that to which we are accustomed in the other volumes of this series. There is a brief introduction of thirty pages at the beginning but much of the material usually found in the introduction is treated in the body of the commentary.

Dr. Cooke is in line with the modern view of the structure and history of the prophetic books, which is treated more fully in *An Introduction to the Books of the Old Testament* by Oesterley and Robinson. He thinks the contrast between the poetic and the prose sections is to be explained by the fact that it was the practice of the prophet in his calmer moods, or of one of his disciples, to write down the substance of his teaching in narrative form. He believes the dates are authentic and show that Ezekiel originally planned the book in three main divisions, and that much of the confusion and needless repetition is due to editors who collected his prophecies and rearranged them on a different plan and to well-meaning copyists who found rare words and terms difficult to understand. He admits that there are later additions to the text, particularly in chs. 43-48.

Dr. Cooke has given a fair appraisal of the theories advanced by Kraetzchmar, Herrman, Holscher, Smith, Torry and Herntrich. He is rather conservative in his conclusions and refuses to accept any theory based on a denial of the supernatural. He holds that Ezekiel lived and did his work in Babylon. He accepts the ecstatic nature of Ezekiel's inspiration and points out that visions were frequent with the prophets, especially the later prophets, and that with Ezekiel prophecy tended to pass into apocalypse. He thinks the symbolic actions were not always literal but at times took place in imagination.

He points out that Ezekiel's constructive message is in Part III, chs.

33-48, where Law and Prophecy are united in the thought that right ideals among the people depend upon right institutions. His vision of the temple and community of the future was not intended to be literally carried out, but to point out that future security rested upon a holy God dwelling at the center of the national life of a people walking in holy paths and fulfilling divine commands. Thus he became the real father of Judaism. His exegesis is sound and the textual and philological notes full and accurate.

Ezekiel has long been one of the neglected books of the Old Testament and the author has rendered a notable service to scholarship by lifting the book out of its obscurity and by showing the real bearing of the prophet's message on the subsequent development of Hebrew religion. The book is a notable contribution to Old Testament studies in English and the summing up of the life work of a great Old Testament scholar. H. S. T.

STORIES OF THE PROPHETS AS TOLD TO THEIR FRIENDS. *By R. Barclay Moon.* Cokesbury Press, Nashville, Tenn. 184 pages. $1.25. Here is a little volume altogether unique in that it takes up nine of the Old Testament prophets, gives a brief background of the message and times of each, and then in story form gives the discussion of the salient points of each prophet's message as contemporary friends would tell it to each other. It makes the message of each prophet stand out boldly and possess an individuality that would always make it separate and distinct from that of any other prophet. It is a guide book to a form of Biblical interpretation that would prove highly helpful as well as eagerly entertaining to any congregation, especially the young people. No more easily read book is available on Old Testament prophets. C. H. N.

ASK THE PROPHETS. *By Carl Sumner Knopf.* The Abingdon Press, New York. 149 pages. $1.00. Answers a long-felt want: a book about the prophets suitable for training school classes, simple enough for any one, scholarly and historical in background, conveying something of the real excitement and contemporary importance of the great messengers of God. If our church school teachers find sections with which they cannot agree, they might reflect that it is a poor teacher who cannot modify a good textbook for his own needs,—and they might also look further into the matter and become convinced. The reviewer's highest compliment is that one of his own classes is about to use this little book. A more adequate review could be written after this experiment has been completed. K. J. F.

PROPHECY'S LIGHT ON TODAY. *By Charles G. Trumbull.* Fleming H. Revell Company, New York. 191 pages. $1.50. Those who hold to the premillenarian views of the Scriptures will, in this volume, find them brought right up to date. Present day lawlessness, the revolt of youth, spiritism and astrology, suicides and war are presented as signs that "the consummation of the age" is at hand. S. J. L. C.

THE GOSPEL OF THE LORD JESUS. *By Conrad Skinner.* The Abingdon Press. New York. 279 pages. $2.00. This book is the work of one who for twenty-five years has been a teacher of the Bible. Twenty of these years were spent in one public school. The writing, therefore, is out of a rich experience as well as a splendid training. The chief concern of the author is the delineation of the gospel of Christ for teaching in the schools. The book contains an unusual introduction and is followed by twenty-four chapters. The first and second of these deals with the gospel and its committal to written form. The rest are mainly an interpreation of the teachings of Christ. The author's treatment of the subject reveals scholarship, effort, originality and freshness. With his views of the birth and death of Christ many cannot agree, but no one can read the book without stimulation and profit. E. G. G.

THE STORY OF JESUS FOR YOUNG PEOPLE. *By Walter Russell Bowie.* Illustrated by Robert Lawson. Charles Scribner's Sons, New York. 125 pages. $2.00. It is hard to write of this book and to restrain one's enthusiasm. Dr. Bowie's story of Jesus is so wonderfully told, with such simplicity, with such reverence, with such beauty, with such understanding, and with such real, yet unobtrusive scholarship,—the book is so supebrbly illustrated,—that one wishes every boy and girl, every young person could possess a copy of his own. I can hardly imagine a better introduction to the life of the Master for young people. And grown-ups will enjoy it too. E. T. T.

OUTLINE STUDIES IN LUKE. *By John L. Hill.* Fleming H. Revell Co., New York. 182 pages. $2.00. As the author states in the foreword—"The title of this book expresses exactly what the author has in mind. The Gospel of Luke is outlined in detail,—every verse being included." The material in Luke's Gospel is treated in twenty-five chapters. The general method of the author is to note the subject of a verse and follow this until the subject changes. These form the major divisions of the outline, with the particular verse or verses furnishing the sub-divisions. Under the title "Suggestive" he makes a practical application at the end of each chapter. The book is not scholarly in the technical sense but it does show that the author has made the Gospel of Luke his very own. This treatment of Luke's Gospel, which is that of a layman, will enrich the minister's understanding of Luke's account of our Lord's life and work. Laymen will find it a great help in the preparation of religious messages. D. T. C.

PETER AND THE CHURCH. *By G. Campbell Morgan.* F. H. Revell Co., New York. 96 pages. $1.00. Nothing Dr. Morgan writes is trivial. As Spenser is called the poets' poet, Dr. Morgan may be called the preachers' preacher. Certainly for ministers, and possibly for an occasional layman, this book is rich in spiritual suggestion. The first chapter deals with Caesarea Philippi and offers an explanation of the saying of Jesus about

the church, always so difficult to Protestants, which is surely sound in fact, however strained the exegesis. This is that the "Rock" is God. That no church is a true one unless built into Him is a central truth; but impartial exegetes will not all agree that this meaning is to be found in the Greek of this passage. The remainder of the book is devoted to a thorough exposition of I Peter 2:1-12,—the nature and mission of the church. There is abundant material here for heart-searching thought and for sermons that may rouse the church to "continue the Incarnation." K. J. F.

CHRIST OF THE COUNTRYSIDE. *By Malcolm Dana.* The Cokesbury Press, Nashville, Tenn. $1.00. This book is fragrant with aroma of the field. It will prove a valuable auxiliary for the study of the Bible as a rural book. It is written by Dr. Malcolm Dana, for many years Director of the Department of Town and Country Church Work of the Congregational Board. He is at present engaged in teaching courses on the rural church at Yale Divinity School and other institutions. Out of his rich experience of teaching and rural church administration, the author has written an interesting book composed of twenty-three short chapters. Careful Bible scholars will discover some minor mistakes and also may disagree with Dr. Dana in his interpretation of certain passages. The author, however, acknowledges that "he is neither a theologian nor an agriculturalist." Nevertheless the book is a valuable addition to the bibliography of country church leadership. It affords interesting reading and contains many suggestions for sermons to rural people. It is a book that ought to be read by every country preacher. In addition, it is valuable for classroom work. H. W. M.

THE APPROACHING ADVENT OF CHRIST. *By Alexander Reese.* Zondervan Publishing House, Grand Rapids, Mich. 328 pages. $2.40. This is a book which will richly repay study by all those interested in the eschatological teachings of the Bible. The author was raised in the Dispensation view of the Bible popularized by Darby and others about a hundred years ago. Deeply interested in the Lord's Return, he studied that he might add his contribution towards the exposition of the teachings as he knew them. But as he studied he became convinced that the Dispensation view that Christ comes *for* His saints before the revelation of the Antichrist and the great Tribulation and then sometime later *with* His saints at His "Revelation" to establish his Kingdom lacks all Scriptural support. This book centers around this particular field, and does not cover all the territory suggested by the title.

Any one who knows anything about the teaching of our modern Dispensationalists, Scofield, Gaebelein, Evans, Riley, Chafer, etc., will recognize that this distinction between the Rapture and the Revelation is a vital one in their teaching. Few realize that it is a *new* teaching, having grown up in about the past one hundred years. It was unknown for 1800 years to the Premillenarians, but it has recently been so dogmatically asserted that

many have accepted it without examination as "one of the winnowed and tested results" of Bible study. However, there are signs today that men who are strong in the original Premillennial faith, as is the author, are seeing the danger and falseness of this teaching and are arising to combat it.

Mr. Reese's book is an unusually valuable contribution. He takes up the various angles of the view and examines them one by one,—doing his opponents the honor of a thorough consideration of their arguments. He quotes from the founders of the Dispensations Group; Darby, Kelly, Trotter and C. H. M., (whose teachings have been reproduced with variations by our modern Dispensationalists). Having shown by quotation just what the teaching is, Mr. Reese proceeds to examine the Scriptures on which they are said to be based, giving the interpretation of these Scriptures by the scholars of the Christian Church as a whole, with the result that the unbiased reader is likely to agree that the Dispensational theory is bolstered by a false interpretation of Scripture. It is brought out over and over that the Dispensationalists who agree on asserting the theory disagree violently on their "proof texts."

This book is of value for those who are interested in the eschatological teachings of the Bible, and whether you agree with the author or not, you will get a great deal from following his discussion. It is of value for those who are interested in the vagaries of Bible interpretation, for the divergencies of the Dispensational school are brought out quite as plainly as their agreement. It is of particular value to those for whom Dispensationalism is a live issue, and surely no earnest and thoughtful Dispensationalist can afford, from the point of view of intellectual honesty, not to study this criticism of a vital teaching. J. E. B.

JESUS IS COMING. *By William B. Riley.* 4th Ed., Zondervan Publishing House, Grand Rapids, Mich. 170 pages. $1.50. Dr. Riley believes that the Kingdom "is in embryo in the believer's heart: it will be in beauty over all the earth, while in full blessedness it will be found in heaven." This book centers around the establishment of the Millennial Kingdom on the earth, and the author follows the usual Dispensational scheme: Rapture, Tribulation, Revelation and Millennial Kingdom. He differs from many of his group in his belief that the judgment of Matt. 25 occurs at the end of the Millennial Kingdom, not before it. The author is primarily a preacher who has presented his views with eloquence and dogmatism, quoting Scripture to support his views but taking for granted that the passages quoted mean what he and his school think they mean. Of course, he believes that his interpretation is so well established that it is not necessary to go into the matter. However, if one examines a book like Reese's *The Approaching Advent of Christ,* reviewed above, he will see that at least the Dispensation doctrine of the Rapture and Revelation is based on interpretations which can be questioned. J. E. B.

BIOGRAPHY OF THE BIBLE. *By Ernest Sutherland Bates,* Professor of Philosophy in the University of Oregon. Simon and Schuster, New York. 174 pages and index. $2.00. A one-time candidate for the ministry, descendant of numerous ministers, who has become a specialist in English Literature and now a philosopher, surely has no limited viewpoint in his approach to the Bible. The benefit of the author's multiple mental personality is passed on to the reader of this book. The aim is to interest people in the history of the Bible as a book so that they will be led to read the Bible itself. (Dr. Bates has already put the public in his debt by his "Bible Designed to be Read as Living Literature"—the King James version in slightly abbreviated and thoroughly modernized arrangement.) The character of the Bible is thus conceived: "The content of the Bible is Man." The authors are vividly presented not as personalities (most of them being anonymous) but as types; the adventures of the Book, through the conflict over creed and canon, the long mediaeval period, the time of the great translations, the services of the higher criticism, are readably set forth. The writer on the one hand is naturally cordial toward the methods of criticism, and indeed refers to the "Modern Readers' Bible" as the last edition which ignored the results of these investigations; but he yields to none in his praise of the Book. "How much of what now exists must quickly perish no one can foresee; but . . . if only broken pieces of our civilization should remain, among them would still be found the Bible. . . . And when in the future humanity itself shall perish, it may well be that it will leave behind it no monument any nobler than the Bible." Facsimiles from famous editions illumine the book. K. J. F.

SYSTEMATIC THEOLOGY

GREAT THINKERS: THE QUEST OF LIFE FOR ITS MEANING. *By Trumbull G. Duvall.* Oxford University Press, New York. 311 pages. $3.00. The attractive binding and excellent printing of this volume are in keeping with the theme. The author, Emeritus Professor of Philosophy of Ohio Wesleyan University, does not attempt a history of philosophy but an exposition of some of the teachings of the world's greatest thinkers. The thought of man in his effort to interpret life is as real as any other manifestation of his existence in the world. We have a racial heritage presented to us by those who have struggled for wisdom and understanding. One of the purposes of this book is to show how the point of view of the philosopher qualifies his interpretation, how he came by his ideas and what the struggle meant to him. "Philosophy is the inner, living thread of history itself. He who would know how the modern world has arrived at the point at which it now stands, with all its ideals and cultures together with its unsolved problems, should follow the struggle of the human mind

to integrate the fragments of life, and to read its meaning, as told in the story of philosophy." The book is scholarly but not pedantic; and the style of the writing makes smooth reading. The Chapter headings are inviting, such as: "The Greek's Last Guess—Mysticism": "Kant Makes Room for Belief—and Action"; "The Deepening Stream of Life."

This is such a book one will want to read more than once and keep near at hand for one of the seventeen chapters ever now and again. It will no doubt stimulate a desire to read more extensively the writings of some of the thinkers. Here are offered consolations of which Seneca wrote in his appreciation of philosophy; "The only men who are truly at leisure, and really living, are those who are devoted to the study of wisdom. Indeed, they are not only guardians of their own careers, but they are adding all eternity to their store; whatever years are gone before them are to be counted as their property, and if we are not most unappreciative, these noble pioneers in high thinking were born for our benefit and fashioned their lives for our sakes. We are brought to consider things of the greatest worth which have been dug up from darkness into daylight by the efforts of others; to no period of history are we forbidden access, and we are admitted everywhere. If by greatness of soul we may pass beyond the narrow confines of human frailty, we have unlimited time through which we may course. We may share in the thoughts of all the philosophers."

Blessed is the man who buys and reads this book, for he will not be disappointed. "Fair is the prize and the hope great!" J. W. J.

THE UNITY OF PHILOSOPHICAL EXPERIENCE. *By Etienne Gilson.* Charles Scribner's Sons, New York. 331 pages. $2.75. By an ingenious use of the works of medieval and modern philosophers, the author shows the disastrous consequences for thought which arise from the unwarranted extension of principles valid in a restricted field to areas beyond which they legitimately apply. He points out that in our own day natural science has been illegitimately extended beyond its proper sphere to the domination of our full conception of reality. We have thus become victimized by the discoveries of science by allowing this particular determination of being to exclude other aspects of reality.

The impersonal necessity which drives a position to its logical conclusions is what Gilson calls the unity pervading philosophical experience; it guarantees the breakdown of systems built on false principles. But the misadventures which regularly befall this pseudometaphysics may be avoided by those who heed the lessons of history and practise true metaphysics, which is the application of the immutable principles of being to the solution of the changing problems of science, ethics and art. This enables man, under God, to evaluate and direct his experience, not to be caught in its toils.

Professor Gilson gained the ear of thoughtful people everywhere through his Gifford Lectures of 1931-32, published under the title, *The Spirit of Medieval Philosophy.* His new volume, significant for both philosophy and

theology, is a selection of the Religious Book Club. This historian of philosophy has heard the history of thought speak and he mediates to us this timely message in a book at once readable and true to its sources. L. K.

THE IDEALISM OF GIOVANNI GENTILE. *By Roger W. Holmes.* The Macmillan Co., New York. 257 pages. $3.00. The Italian philosopher Gentile, in his vigorously original way, has carried the idealism of his master, Croce, to its logical limit, a complete humanism. "For Gentile reality, like happiness, is found only in the process which seeks it." That process is thinking—the one thing that requires no explanation. Not just individual thinking but historic, universal thinking that expresses itself in art, science, politics, religion. "The only truth is the striving for truth; and the only good is striving for good." Likewise, the only real history is history in the making and in the thinking, which are one. God is neither a transcendent unknowable nor an abstraction but a dynamic expression of human thinking at its best. The attitude of prayer, like bending over a microscope, is the bowing of the individual to the unlimited actualities of thinking beyond him. The world order of science is no less the process and product of thinking than religion. The act of thinking provides its own standards, categories, verification. There is nothing real outside of thinking which is the Realm of the Spirit. Gentile is a Fascist but the state is not an external force but the ethical discipline of the human spirit. Like the Kingdom of Heaven it is within us and of us. "Man is the creator of the worlds in which he lives." A magnificent humanism this but after all just humanism. Dr. Holmes has given us a beautifully clear, consistent, sympathetic interpretation of Gentile's subtle idealism. His tempered criticisms of the system are from a logical rather than a Christian viewpoint. One feels that he too is a humanist. To the reviewer this is a tragically incomplete and one-sided philosophy. No Creator, no Christ, no Cosmic Spirit communing with us, no life beyond this one, no God of Love. D. M. A.

AN INTRODUCTION TO LOGIC. *By Jacques Maritain.* Sheed & Ward, New York. 293 pages. $2.50. The author of this book is by universal consent one of the most brilliant Catholic philosophers of our day and a representative of the vigorous neo-Scholastic movement. This is a clear, scholarly work, profusely illustrated by logical instances and diagrams and stressing deductive logic. The section on the relations between propositions is unusually thorough and precise. Some classical examples of theological reasoning are interestingly analysed. We note the Catholic syllogism: "Christ is God but Mary is the Mother of Christ, therefore Mary is the Mother of God." This is accepted as valid. The chief defect from the reviewer's standpoint is the overemphasis upon deduction and the consequent weakness in scientific logic and the modern logic of relations. It is reasonable to expect a logic printed today to give full treatment to such topics as casual analysis, hypotheses and their verification, probability, circum-

stantial evidence, etc. This no doubt expresses the fact that Catholic philosophers are still under the domination of Aristotle and St. Thomas Aquinas. If a student has no other textbook in logic than this he is hardly fitted to understand the reasoning of a scientific age. D. M. A.

THE CONCEPT OF MORALS. *By W. T. Stace.* The Macmillan Co., New York. 304 pages. $2.00. It is difficult to conceive of a more delightfully clear and reasonable defense of the happiness theory of morals than this by a British-born professor of philosophy at Princeton. The British, we recall, though not a visibly happy people, have leaned rather strongly to this type of ethics. It is written in the socially elevated spirit of John Stuart Mill but more logically. The term "pleasure" should be applied only to the lower satisfactions. The moral geniuses of history have rightly taught that the higher satisfactions of mind and spirit give the greatest amount of true happiness. Happiness, moreover, can only be attained by unselfish devotion to the happiness of others. To increase the sum of human happiness, to do it unselfishly and justly (aiming at a just distribution), that is the very heart of morality. Indeed, as Dr. Stace so vividly puts it, "those few who have sufficient magnificence of spirit to set aside all petty and unselfish aims and to live whole-heartedly for humanity, forgetting all but the service of others . . . attain a pinnacle of happiness undreamed by others." This doctrine by founding its criterion upon a broad knowledge of normal human nature steers between ethical relativism and authoritarianism. Not unlike Mill, this author makes his theory sound Christian by quoting approvingly the beatitudes and the "Seek ye first the Kingdom of God." But strangely enough we find that he is an agnostic who feels that supernatural sanctions are unnecessary for morals. He contends that we do not know whether the universe has a plan or not.

It seems to the reviewer quite inconsistent to hold that the standards of morality are the universal laws of human happiness and yet to doubt that the world has a plan or unified meaning. Can this be a fortunate accident? Again the very moral geniuses whom Dr. Stace quotes most devoutly, namely, Plato, Buddha and Christ, all believed that the universe does have a plan. This modern theory of happiness then involves no personal responsibility to a Supreme Intelligence who wills righteousness and justice. The author's scale of values is borrowed from another school of morals (the Self-Realizationists), but since he does not believe in a spiritual self other than the social self, it is difficult to see why spiritual values should come first. A lofty ethics, indeed, but on a very insecure foundation. D. M. A.

TIME AND ETERNITY IN CHRISTIAN THOUGHT. *By F. H. Brabant.* Longmans, Green and Co., New York. 283 pages. $5.00. His faith in God lifts the Christian in some fashion above the realm of the temporal, the finite and transient, and grounds his life upon that which abides, eternal and dependable, beyond the vicissitudes of the time-process as man knows it. The meaning of time in its relation to eternity is thus a fundamental, even

if extremely difficult, issue in the Christian philosophy of religion. It involves not merely the being but also the eternal purposes of God as these are revealed in the historical process of creation, the divine drama of salvation and the final destiny of the human soul.

Speculation in recent philosophy concerning the nature of time has been both interesting and at times quite startling—as seen, for example in Henri Bergson's *Creative Evolution,* S. Alexander's *Time, Space and Deity,* or A. N. Whitehead's *Process and Reality.* Examination of the significance of such contemporary notions of time for Christian theology is certainly desirable, and from this fact the importance of the present volume derives. Its contribution, as a matter of fact, lies largely in introducing clearly the issues involved, providing a comprehensive survey of traditional Christian thought on the subject and analyzing briefly the significant philosophical discussions of the problem from Plato to Whitehead. The author's constructive suggestions are in the main restatements of the enduring truth of Platonism, made in such fashion as to incorporate the essential aspects of the Christian idea of God. His study is not for the philosopher but for the thoughtful Christian who seeks to illumine one of the deeper mysteries of his faith. R. F. D.

BEYOND TRAGEDY. *By Reinhold Niebuhr.* Charles Scribner's Sons, New York. 306 pages. $2.00. It is hard in these troublous times for one to read the signs of the times. It is harder still to read anything save tragedy in the immediate perspective. The very title of this book is a challenge to both prophet and priest. Since the author is a well-known religious figure it is unnecessary to warn readers of the conservative type to be prepared for theological shocks. But having arrived at the place in our church history where nothing is so much needed to stimulate acute thinking as a real counter-stimulant, we recommend this book for just such a purpose. Reinold Niebuhr is always helpful and stimulating and in this present elaboration in fifteen sermonic essays of Christianity's dialectical values he is stinging in his rebuke of materialism in high places.

We are so prone to take the near-sighted view of our Christian religion. It is so exceedingly difficult to get a perspective that is adequate and triumphant in this age with its trend toward the totalitarian conception of the state. Niebuhr's posing of faith over against optimism which he plays throughout the book is a real contribution to the thinking of all who are trying to maintain an awareness of what is really going on in the world at large. As is especially true in his chapters on "Christianity and Tragedy" and "The Transvaluation of Values," he maintains throughout the book the thesis that the Christian view of history passes through tragedy to hope and assurance which transcends tragedy. The Cross is the secret. R. C. L.

WHAT IS CHRISTIAN FAITH? *By William Childs Robinson, Th. D., D. D.* Zondervan Publishing House, Grand Rapids, Mich. 117 pages. $1.00. The omission of the article in the title of this volume should be noted.

The work does not deal with the content of our Christian faith. Rather, it seeks to define "the nature of the faith which relates us to the glorious gospel of the blessed God." It is high time that preachers of the Word proclaim with assurance and conviction the foundation thesis of this volume, viz., that Christian faith is of God and not of man. Today man occupies the center of the stage. God is on the side, somewhere. Man studies himself. He seeks God. Agnosticism and spiritual confusion are the fruits of his efforts. The Christian gospel is God's quest for man. God must be brought to man before man can be brought to God. Jesus Christ did just this. Herein He differs from other founders of religion. Herein He reveals the unique, the true nature of Christian faith. It is of God and not about God. It is the work of God the Holy Spirit in man's heart and mind. Surely this is the place where humanists of whatever field of thought must be met. The volume will be read with decided profit. S. J. L. C.

THE HEART OF THE CHRISTIAN FAITH. *By Francis Shunk Downs, D. D.* American Tract Society, New York. 209 pages. $1.50. Some of the central doctrines of Christianity are set forth here in a popular way. The theological position of the author is conservative. A few of the chapter headings are "The Inspired Book," "The Atoning Cross," "The Christian Life," "Things to Come." There are a good many quotations and illustrations given. In fact the style and spirit of the book are those of a preacher telling of what he believes with all his heart and would persuade others to accept as true. Dr. Downs is the pastor of the First Presbyterian Church of Berkeley, Calif. It is a book that church officers and other intelligent Christians would read with profit. J. D.

GOD THE CREATOR. *By George S. Hendry.* The Cokesbury Press, Nashville, Tenn. 170 pages. $1.50. In writing on God the Creator from the Barthian standpoint of the "otherness" of the Deity, the author has chosen a theme that is not treated often in theological and philosophical circles. He sets himself the task of de-Hellenizing Christianity. He facetiously compares this to the de-carbonization which the motorist has to carry out periodically lest his engine lose efficiency and develop a "knock." The Old Testament affirms the primacy of faith over reason, of Revelation over philosophy. Then came the surrender of the Christian tradition to Greek philosophy, reaching its climax in Scholasticism, the great amalgamation of faith and reason. It was Martin Luther who by his Christocentric theology removed the shackles of Greek intellectualism from Christianity, condemned natural theology and asserted the primacy of Revelation. "There are two elements in the Biblical notion of God which differentiate it clearly from every philosophical idea of God: these are (1) that God is personal and (2) that God is the Creator."

This scholarly book is a fine corrective to some of the shallow Liberalism of the present, to that tendency to surrender abjectly to the zeitgeist. But

it represents a type of that philosophy of extremes, of the "either-or" variety, that many conservative thinkers do not accept. The theological situation does not necessarily resolve itself into the alternative of either transcendence or immanence, either a purely personal or a collective gospel, either faith or reason. Is there not a wise synthesis that accepts the element of truth in both positions? C. V. C.

AN INQUIRY INTO OUR NEED OF THE GRACE OF GOD. *By W. S. Plumer Bryan, D. D. Edited by his son, Rev. Alison Reid Bryan.* Presbyterian Committee of Publication, Richmond, Va. 274 pages. $2.25. This volume contains the Lectures on the Thomas Smyth Foundation delivered at Columbia Theological Seminary by Dr. Bryan in 1917. As his name indicates, Dr. Bryan was a grandson of Dr. William S. Plumer of grateful recollection throughout the Church. The early years of his ministry were given to the Southern Church. At the time of his death he was minister of the Church of the Covenant, Chicago. The author's argumentative style, cogent and closeknit, is adorned with the grace of fine, clear diction. He has made good the thesis of his title so much needed in an age which has turned from gospel Grace to works of the law. The reader's mind will be held close by argument and diction from the introductory statement of the problem to the final chapter on "Modernism and Our Need of Grace." This book of permanent value is commended as a timely message to an age of need. E. M.

LECTURES ON THE RELIGIOUS THOUGHT OF SOREN KIERKEGAARD. *By Eduard Geismar,* Professor of Theology at the University of Copenhagen; with an Introduction by David F. Swenson, Professor of Philosophy at the University of Minnesota. Augsburg Publishing House, Minneapolis, 1937. 97 plus xlix pages. $2.00. "Scottish theology has to find its true affinity with the theology of continental Protestanism rather than with that of England or America," says George S. Hendry in the preface to his recently published Hastie Lectures. Southern Presbyterians, claiming kinship with Scotland and her Presbyterianism, should have sympathetic contact with such movements as Barth's and the return to Luther. This interesting, stimulating and informative volume on Kierkegaard is a splendid introdution to the Dane of a century ago whose influence is strong and probably beneficial among the Lutheran and Reformed churches on the Continent today.

A valuable introduction is contributed by Professor Swenson of Minnesota, a translator of Kierkegaard and an admirer of his since, as a graduate student, nearly thirty-seven years ago, he stumbled across the "Unscientific Postscript" in Danish. As yet we Americans do not know Kierkegaard, "a man who wrote in what is a 'provincial dialect, for want of enough Danes to speak it' and whose intellectual greatness is such as not readily to lend itself to a quick and superficial assimilation." Dr. Swenson discusses Kierkegaard's "unique power of bringing home a moral challenge

to the minds of his readers." This discussion includes some splendid pages in defense of supernatural religion, pages which alone are worth more than the price of the book.

The five chapters of the book proper were Stone Lectures at Princeton. Dr. Geismar, who teaches theology at Copenhagen, is one of the outstanding Kierkegaard scholars of the world and has written and lectured widely about his great countryman. The first lecture gives us the life. The second explains the method of indirect communication, based on the modern divorce of life and thought: "The philosopher erects a beautiful palace of thought, but he does not live in this, but in a dog-kennel at the side." The third lecture emphasizes the necessary identity, in Christianity, of life with doctrine: here we read of the absolute qualitative difference between God and man; of faith as an existential leap; and that "purity of heart consists of singleness of aim."

The fourth lecture finds the essence of Christianity in the acceptance of infinite divine grace through faith; and because of man's insolent doubt, Christianity is God's attack upon man (compare the opening pages of Barth's "God in Action"). The last lecture explains Kierkegaard's final attack upon Christendom, namely, upon the visible church and especially upon the clergy. This lecture concludes nobly with Kierkegaard's Parable of the Coach-Horses, from his sermon about the day of Pentecost. So far as I know, this parable had never before been printed in English: in sermons and lectures I have used my friend Dr. Hollander's unpublished translation of the sermon. Geismar gives the last five pages of the sermon, including the parable, its explanation and the remarkable closing prayer. It is a pity that Kierkegaard did not read Calvin; but this sermon is Calvinism.

To know Kierkegaard, you must read him widely and re-read him. But this is easily the best book about him in English. W. T. R.

WHEN MAN LISTENS. *By Cecil Rose.* Oxford University Press, New York. 77 pages. Paper 25c. "Everyone can listen to God. When man listens, God speaks. When God speaks, men are changed. When men are changed, nations change." This in brief is the message of Cecil Rose. It is an eloquent plea for a life which is surrendered, guided, shared, used (in life changing)—in accordance with the philosophy and the methods of the Oxford Groups. It is probably the best brief exposition of the tenets of this movement. And even those who, like the reviewer, cannot accept all of its ideas, who detect danger in its conception of guidance, for example, will find in it much that is stimulating and helpful. E. T. T.

III. HISTORICAL THEOLOGY

PRIMITIVE RELIGION. *By Paul Radin.* Viking Press, New York. 322 pages. $3.50. Economics, I believe, was once described as the dismal science. More recently Sociology has achieved a position of similar distinction. One wonders if it would not be appropriate to classify Anthropology in the same category. *Primitive Religion* is the work of a distinguished anthropologist, the list of whose scientific activities and publications occupies half a page. Such an imposing record leads one to hope that the volume would offer a lucid and fairly simple interpretation of religious origins. Radin has without doubt written a learned treatise. But much of his material is highly technical in nature and lacking in clarity of expression.

Dr. Radin discovers the beginning of religion in the primordial emotion of superstitious fear and in the economic hazards of primitive life. Upon what he has called the "economic determinants" he lays great stress. Magic was the original answer to the problems presented by the compelling influence of these two factors in the life of the savage. "In the beginning there was magic and magic was with God and God was magic."

Man postulated the supernatural as a compensation for his sense of weakness and insignificance in the midst of an environment too hard for him. God appeared as a psychological refuge from the storms of life. Those whose magic demonstrated unusual power to coerce or propitiate the supernatural forces of the universe became the religious formulators or priests of the tribe.

Primitive religion was intensely practical. Its customs and rituals grew up around the central facts of early existence such as birth, puberty, disease and death; the ever present threat from the forces of nature; and the danger of human enemies. In terms of the crises of life the author traces the transition from magician to priest, from coercion to conciliation of the supernatural, from ghosts to gods, and finally to the belief in a single deity.

Dr. Radin brings to his task a wealth of first-hand material gathered from intimate association with primitive peoples in various parts of the world. Particularly interesting is his description of the religious lore of the American Indians, with whom he has been in close contact for many years. P. H. G.

THE SYRIAN DESERT. *By Christina Phelps Grant.* The Macmillan Company, New York. 410 pages. $5.00. To the majority of students of the Near East the Syrian desert is a forgotten bit of geography, and yet this desert, vast in extent, unknown to western students for the larger part, and violently different from the lands which surround it, is today a vital factor in the understanding of many of the great movements taking place in this part of the world. Dr. Grant has written a fascinating, comprehensive and authoritative volume of the caravans, travel and exploration of the

Syrian desert. In this volume we study its geography, its caravan routes, its great cities, its inevitable connection with the Islamic pilgrimages to Mecca, its picturesque landmarks, its inhabitants, and the modes of travel from the earliest days to the air routes of the present. To write such a volume has taken much time and study, some of which had to be spent upon the desert itself and some in the British Museum and other great libraries where original sources could be consulted. But Dr. Grant has not only assembled the necessary materials for the study of this altogether new field, but has so mastered them that the sources, individuals and places used are well hidden in the sweep of the story told so attractively. Oceans and mountains have had their biographers in abundance, but deserts have been as deserted by authors as by inhabitants. In this new and almost virgin field, Dr. Grant has done a noteworthy work which will remain an authority on the subject for many years. C. H. N.

An Introduction to Medieval Europe 300-1500. *By James Westfall Thompson and Edgar Nathaniel Johnson.* W. W. Norton and Co., New York. 1092 pages. $5.50. James Westfall Thompson's *History of the Middle Ages* (1931) was a standard history of this important period. Its value is greatly enhanced in this revision by Professor Johnson, who has reorganized, rewritten and expanded the original manuscript. I have tried to remember Professor Thompson's maxim, says Dr. Johsnon, "that history, in the final analysis must also be a history of ideas, and that, at the same time, it must also be refreshed constantly by intimate contact with warm human beings and the homely facts of daily life." It is the authors' fidelity to this maxim which accounts in large measure for the charm of this most admirable volume. It covers every phase of Medieval life, political, social, economic, artistic and religious (with adequate recognition of the contributions and a fair account of the weakness of the Medieval Church). Scholarship does not exclude human interest; the authors are concerned not only with recreating an age which is past but in revealing its significance (which is more considerable than we generally recognize) for the present day. Finely written, beautifully (and copiously) illustrated, handsomely printed, with bibliography and index, this is THE ONE BOOK on Medieval history which you ought above all to possess. E. T. T.

The Mind of Latin Christendom. I 373-496. *By Edward M. Pickman.* Oxford University Press, New York. 738 pages. $5.00. The author of this magnum opus was an assistant in history in Harvard, from which he withdrew to devote more time to study and writing. His desire to understand our present world led him back to Europe, from the 17th century to the 11th, and finally to the period 373 to 496 A. D., the period in which "Christianity began to transform our Latin ancestors and us." The book presents a careful, detailed study of the mind of Latin Christendom in this epochal period when the Christian church succeeded the Roman

Empire and was forced to assume the tutelage of a Europe reeling beneath the blows of the barbarians, the age which witnessed the birth of a new world out of the death of the old. Mr. Pickman acknowledges that he has no passion, no gift for religion, but he succeeds nonetheless in giving us a remarkably fair and unbiased accounts of Christianity's inner development and its action and reaction in this important period of world history. In the midst of the death throes of Roman civilization he traces the birth of the new Christian ideals which were to dominate the world for the next millenium or more.

The exposition of Augustine's thought, whom Mr. Pickman accounts "the most brilliant, profound and enlightened Greek and Roman since Aristotle," is unusually sympathetic and appealing. The growth of the temporal power of the papacy is revealed as a necessity of the times ("if the church did not build levees, they simply were not built. . . . The interference of the bishops in temporary and even in military affairs was in later centuries to be greatly and justly decried; but we are bound to conclude that its inception in the fifth century was dictated by motives worthy of all that is noblest in man").

Mr. Pickman's work is for the thoughtful reader interested in the development of ideas and in the growth of the European mind. All such readers will find this a delightful as well as an indispensable book. It gives us a better understanding of this crucial period of church and general history than any other available work. E. T. T.

ULRICH VON HUTTEN AND THE GERMAN REFORMATION. *By Hajo Holborn.* Translated by R. H. Mainton. Yale University Press, New Haven, Conn. 214 pages. $3.00. Two years after Luther nailed his Theses to the church door at Wittenberg, a popular cartoon appeared which portrays Ulrich von Hutten on horseback, with a horde of wicked bishops and priests, tied to the tail of his steed. Christ follows in a chariot, drawn by four allegorical figures representing the evangelists. Luther and his colleague Karlstadt walk alongside.

Hutten, of knightly ancestry, a humanist, unsurpassed in Germany as a writer of Latin and second only to Martin Luther as a German author, and a strong nationalist, was one of the first to attack the papacy as the enemy of his people. He was co-author of the famous Letters of Obscure Men which appeared in 1515. Recognizing Luther as a welcome comrade in the war against Rome, he supported the Reformation with his pen and allied himself with Franz von Sickingen, the mightiest knight of the day, whom he hoped would achieve his political objectives on the field of battle. Disappointed in Sickingen, he undertook a private feud against the priests dependent on Rome and was finally forced to take refuge in Switzerland where, abandoned by his German contemporaries, he died of a loathsome disease at the early age of 35.

Professor Holborn gives us the first adequate appraisal of Hutten in

modern times. Written in the form of a biography, his book analyses the thought and development of Hutten, stresses the development of Humanism, nationalism and Protestanism in 16th century Germany, and examines critically the relations of Hutten with Luther and Erasmus. It is a fine, scholarly production and has high value for close students of the Reformation.

E. T. T.

MEN OF POWER. *By Fred Eastman.* The Cokesbury Press, Nashville, Tenn. 186 pages. $1.50. This is the first in a planned series of five volumes of biographical sketches by the professor of biography, literature and drama at Chicago Theological Seminary. Volume I contains Thomas Jefferson, Charles Dickens, Matthew Arnold and Louis Pasteur. These men possessed power. The explanation of this power is sought in a study of each man's heredity, early home and school life, friendships, purposes, habits of work and philosophy of life. Sixty minutes are sufficient for any one of the sketches, and the vivid and vital style makes the reading time seem less. Any one who likes to read biography and who needs illustrations that come from life will welcome this contribution to the literature of power.

J. A. R.

CREATIVE PIONEERS. *By Sherwood Eddy and Kirby Page.* Association Press, New York. 161 pages. $.50. Those great Christians, Sherwood Eddy and Kirby Page, are practically without honor in our church. Yet it will be unfortunate if prejudice founded in ignorance keeps this book from the wide reading it should have. For this book offers illustrative material from contemporary biography to the preacher; challenging fact to the student of world affairs; and a ringing call for unselfish service to the youth. Could one ask more for so reasonable a price? If one must criticise, the view of the Kingdom of God is inadequate (pp. 146-7), and some will miss the time-worn words in the description of Jesus, even though the essential belief remains (pp. 149-50). But these are far from destroying the value of the book. If the minister will not buy it to open windows for his preaching, or to use in counseling youth, he should buy it at least for its excellent bibliography in fields which too many ministers are missing to their own hurt.

L. I. S.

CHRISTIAN HOPE FOR WORLD SOCIETY. *By John T. McNeill.* Willet, Clark and Co., Chicago. 278 pages. $2.50. Dr. McNeill is professor of the history of European Christianity in the divinity school of the University of Chicago and author of a number of significant volumes in his chosen field. In this present work he traces rapidly the development of the Christian hope for world society from the earliest time until now. Necessarily the treatment is sketchy, but there is a wealth of suggestion, a mass of information, in detail and in summary, for which any one interested in the general topic will be exceedingly grateful.

In the first century, the author points out, the Christian hope did not embrace world society. "The Christian evangel aimed to produce belief in Christ, not to save society through the application of the ethical teachings of Jesus." In the second century, however, the exalted sense of mission to save souls from a doomed world into a heavenly commonwealth began to be modified by the conception of a saving or preserving function to be exercised by the church as a universal leaven in an improvable world. The Christian revolution under Constantine brought about a radical revision of Christian attitudes toward world affairs. Christianity now claimed the Roman empire as the field of a vast theocratic society. Augustine in his *City of God* sketched the pattern toward which medieval idealism was to strive, and gave new significance to human life, and new objectives to society.

Luther was primarily other-worldly. Only in a limited sense did he hold out any hope for world society. For Calvin, on the other hand, the world society was a definite object of hope and of ameliorative effort. He "probably allows himself more enjoyment of the future prospects of the mundane society than any writer before him. . . . This is because his view of the Christian society is dynamic. It is the sphere of operation of God's efficient will through the enlisted will of man."

Subsequent chapters point out the contributions of Christianity to such diverse subjects as liberty, toleration, internationalism, humanitarianism, economic idealism, and education. The final chapters deal with present realities and with an indication of future objectives.

This is a book not only to read, but also to possess, a book to which one interested in the social aspects of the gospel, historically treated, will often desire to return. E. T. T.

JOHN WESLEY IN THE EVOLUTION OF PROTESTANISM. *By Maximin Piette.* Sheed and Ward, New York. 569 pages. $5.00. It is a noteworthy fact that the best recent lives of the great Roman Catholic saint, Ignatius Loyola, have been written by Protestants and that the best modern evaluation of the life and labors of the founder of Methodism comes to us from a Roman Catholic. Maximin Piette's brilliant monograph was written originally as a university thesis in 1925. It received instant acclaim from both Protestants and Catholics. In the present English edition, it bears the Roman Catholic imprimatur and a foreword by Professor Workman, the leading Methodist scholar of England, who says, "There is no work on Wesley that I have read which seems to me to combine in so eminent a degree insight and scholarship together with a certain critical faculty—this last most advisable. . . ."

Professor Workman adds: "The strength of Father Piette's work lies in the fact that he does not deal with Methodism as an isolated movement, but begins his work with Luther and Calvin and Zwingli, and traces the developments of Methodism in relation to these world forces." With this judgment I would agree. The book is uniquely valuable in that it does deal

very ably with John Wesley's place in the evolution of Protestantism. The author notes that Calvin saved Protestantism and conquered it almost entirely, both on the Continent and in England, but seemed to have spent all its strength in the efforts necessary for the acquisition of its liberty. The Wesleyan movement, he thinks, was not only a great religious revival but also "the most characteristic movement in the whole story of Protestanism, the most modern, and without any doubt whatever the most important, up to the present year and day of grace."

For Wesley himself Father Piette has both admiration and affection. He compares him in fact to St. Benedict as regards his liturgical sense and piety; to St. Dominic for his apostolic zeal, to St. Francis for his love of Christ and detachment from the world and to St. Ignatius for his genius as an organizer. Whether or not these judgments are altogether valid, Father Piette's book meets the high demands of modern scholarship and is written with both originality and charm. It should be read by every Protestant and Roman Catholic interested in Methodism or Protestantism or John Wesley.

E. T. T.

SON TO SUSANNA: THE PRIVATE LIFE OF JOHN WESLEY. *By G. Elsie Harrison.* The Cokesbury Press, Nashville, Tenn. 377 pages. $2.50. As the subtitle indicates Mrs. Harrison is interested primarily in the private life of John Wesley, not merely John Wesley the founder of Methodism, and John Wesley the man of God, but also John Wesley the son of Susanna. The story is told with charm and intimacy, with much quiet humor (the whimsicality of Barrie, says the Expository Times), with flashing scorn and apt portrayal of character. In no other life of Wesley does he become so really a contemporary, an actual living personage, in his fraility and in his strength. No other life presents such a vivid portrait gallery of the men (his father Samuel, his brother Charles) and especially the women (Susanna Wesley, Hetty Wesley, Sally Kirkham, Mrs. Pendarvis, Sophy Hopky, Grace Murray, Molly Vazeille), with whom his life was so intimately entwined. Umphrey Lee, himself the author of two of the best books about Wesley, says, "The job has never been done so well." J. Ernest Ratterbury, another of the Wesley biographers, says, "No book on Wesley has so completely gripped me." This is not only an outstanding religious biography but a literary masterpiece, a work of art deserving the highest praise both for its spirit and also for its craftsmanship. E. T. T.

A MIGHTY WINNER OF SOULS: THE LIFE OF CHARLES G. FINNEY. A Study in Evangelism. *By Frank Grenville Beardsley.* American Tract Society, New York. 192 pages. $1.50. Dr. Beardsley, whose "History of American Revivals" remains the best work in this particular field, puts us further in his obligation with this brief, popular biography of America's outstanding evangelist in the period preceding Dwight L. Moody. Dr. Beardsley is a thorough conservative and writes sympathetically rather than criti-

cally, with the hope that his study of Finney's life and labors "may stimulate others to renewed effort in seeking to bring men to a saving knowledge of Him who is our Redeemer and Lord." The book will be enjoyed by those who like biography of a pious and evangelical nature and by those who seek information regarding the older evangelism through which in other years the church in America has been so largely built. E. T. T.

FIFTY YEARS OF BRITISH THEOLOGY: A PERSONAL RETROSPECT. *By John Dickie.* Charles Scribner's Sons, New York. 125 pages. $1.25. In this book we have the Gunning Lectures delivered in New College, Edinburgh, December, 1936, by the Principal and Professor of Systematic Theology in Knox College, New Zealand. The lectures present, sympathetically yet critically, the main theological concepts of outstanding British theologians in the last half century including John Henry Newman, the best representative of the Catholic position; James Martineau, the best exponent of humanistic Christianity; Brooke Foss Westcott, the most outstanding example of the Platonic tradition in English theology; A. M. Fairbairn and Robert Flint, whom Dr. C. A. Briggs once said were the two best minds devoted to theology in the whole English-speaking world. The last two chapters deal with the reaction to German theology in Scotland and other outstanding English theologians. The author notes that all present-day British theologians who were sympathetically influenced by Ritschl (the most important theological influence of the last century), with one or two notable exceptions, have welcomed the Dialectical Theology of Karl Barth, which conserves the values both religious and intellectual of Ritschl and presents a more adequate conception of the meaning of Christianity and of the person and place of the Lord Jesus Christ.

There runs through the lectures a fine blend of personal reminiscence and historic fact, exposition, criticism and penetrating insight. The last of the great truths which stand out for the lecturer from the history which he has tried to trace has perhaps a special message for our own church: "Alike in religion and in theology stagnation means death. The first great enemy is spiritual and intellectual indolence. The second is the identification of Truth Absolute with any temporary attempt to formulate it." E. T. T.

BARON FRIEDRICH VON HUGEL: A STUDY OF HIS LIFE AND THOUGHT. *By Maurice Nedoncelle.* Longmans, Green and Co., New York. 213 pages. $3.00. In 1927 Principal Martin of New College, Edinburgh, listed for me what he considered to be the five most significant books in recent Christian thought. One of these was *The Mystical Element of Religion* by the Roman Catholic layman and scholar, Baron von Hugel. John Dickie in his recent book, *Fifty Years of British Theology,* speaks of him as "one who is in many respects the most interesting and the most outstanding religious thinker of our language during the last thirty years." Reading von Hugel, however, as the present author (one of the leading Catholic scholars

of France) admits, is sometimes very uphill work. We are grateful to him therefore for this excellent study of the Baron's life and thought. Everlyn Underhill says it is "much the best monograph on the Baron's thought that has yet appeared." The author thinks it is the idea of the Incarnation which serves as Ariadne's thread amidst the labyrinth of his exegetical and philosophical ideas. "For the Baron, as for Pascal, the Universe is revealed through Jesus Christ, and in this sense, all secular study becomes the handmaid of faith." Transcendence, he adds, is as essential to the Baron's religious thought as that of Kierkegaard. The multiplicity and wealth of his ideas cannot even be suggested within the limits of a brief review. It is the author's greatest hope that some of his readers will be inspired to read von Hugel for themselves. His own book, like the books of von Hugel, will appeal to the thoughtful, the philosophical minded, those who are interested not only in Calvinism, but also in Catholicism, in the best modern thought about God. E. T. T.

DIARY OF WILLIAM PLUMER JACOBS. *Edited by Thornwell Jacobs.* Oglethorple University Press, Atlanta, Ga. 484 pages. $2.00. This day-by-day diary is the personally recorded story of one of God's great noblemen. Founder of Thornwell Orphanage, founder of Presbyterian College and for forty-seven years pastor of the First Presbyterian Church of Clinton, S. C., Dr. William Plumer Jacobs has so increased in stature since his passing in 1917 that he is enshrined in our church history as one of the greatest men ever produced of God in the Southern Presbyterian Church. We are indebted to his son who edits this Diary for giving to posterity the intimate story of this great man's life, beginning on January 1st, 1858, when the lad of 15 said, "Today is the New Year. Today we must make our resolves for the year, and if God will aid me I will study and read my Bible more, and try to be better. Let this be a bright year to us. God has spared us and let us make use of our opportunities." For sixty years amidst the exceedingly busy life of a true pioneer this diary continues to tell the inside story of his struggles and successes as he sought to establish and maintain Christ's work at what he called "a wide place in the road," now the thriving city of Clinton, S. C. Having fallen in love while still a mere youth with the Lord and His work, he tells here how his faith and love and hope and supreme courage enabled him to conquer all personal and social obstacles and live again in those he won for Christ, the little children whom he trained at Thornwell and the young men in the college across from the orphanage campus. To read it is to be wise. R. C. L.

THE WAR AGAINST GOD. *By Sidney Dark and R. S. Essex.* The Abingdon Press, New York. 301 pages. $2.00. There is today a widespread revolt against religion which is a new phenomenon in history. Millions are openly denying the validity of the historic religions and are separating themselves from them. In a recent issue of the Student World (Geneva) several European writers discuss what they call "the end of the

Christian era." "They do not imply of course that we are witnessing the end of Christianity or of its hold on innumerable persons. What they do mean is that we are at the end of the close association of Christianity with western culture and civilization." In a recent address in New York Dr. Adolf Keller states that we may see the end of Christianity and the church as it exists today on the Continent of Europe. It is this war against God which Sidney Dark and R. S. Essex describe in the present volume. The first three chapters sketch the skeptical and atheistic movement from early times to the present. Subsequent chapters deal with the situation in Russia, Germany, Turkey, Mexico and Spain. The concluding chapter describes the irreligion of English intellectuals like H. G. Wells, Bernard Shaw and J. B. S. Haldane. As far as possible the authors allow the unbelievers to speak for themselves; though their own Christian sympathies are apparent, they do not on the whole attempt to reply to the critics of the faith. The material is not organized to the best advantage and is already considerably out of date so far as Mexico is concerned. There is, however, much source-material, and the story is told fairly, dispassionately and popularly. As the only book describing the war against God on so wide a front, it should be widely read by both ministers and laymen. The attack on religion described in this book is one which Christians cannot afford to ignore. E. T. T.

FIVE MINUTES TO TWELVE. *By Adolf Keller.* Cokesbury Press, Nashville, Tenn. 127 pages. $1.00. No one is better informed about the situation which confronts Christianity in the world, particularly on the continent of Europe, than Adolf Keller. In this brief yet pregnant volume he gathers up his understanding of the world situation, in the light of the Ecumenical conferences in Europe this past summer and in the light of our recent preaching mission in which he participated, in one smashing message, which Christendom somehow must be made to consider. "It is five minutes to twelve in the course of human history," is used by Dr. Keller not as a scarehead phrase, but to awaken the church to the realities of the situation. The world as we have known it is coming to an end. Communism and Fascism hold menace, rather than hope; constructive idealism, man's best social efforts, are powerless to build a decent world order. There is hope only in Christ, in his gospel and in a united church. "We have to do great deeds with God. And what we cannot accomplish we leave to God to do in His own time, and to God's judgment and Christ's final victory at the end of this aeon. Maranatha."

The author reflects the continental pessimism regarding the value of human effort. Nonetheless his message is one which the church needs, a great message, sobering, yet stirring, which I wish every Christian could somehow be persuaded to read. E. T. T.

FROM U-BOAT TO PULPIT. *By Martin Niemoeller,* including an Appendix, FROM PULPIT TO PRISON, *by Henry Smith Leiper.* Willett, Clark and Co., Chicago. 233 pages. $2.00. Before this review is printed sentence will

probably have been passed on Martin Niemoeller by a German court. Whatever be the outcome the world will not soon forget his heroic resistance to the attempts of the state to control the church in the most important Protestant country on the continent of Europe. In this volume Niemoeller tells the story of his life from the outbreak of the war to the time when he was ordained as a Protestant minister. It describes his crowded service during the World War, first as a junior officer, finally as a commander of a German submarine, which won for him the honor of the Iron Cross, his discovery of his true mission in the chaos of post-war Germany, his struggle for a theological education, his final ordination. It is, as the publishers say, a straightforward narrative, without literary artifice and free from sentimentality, but at the same time a thrilling, at times gripping, account which one does not willingly lay aside.

One wonders when he has finished Niemoeller's own story how this man, war hero and ardent Nationalist, could after a few short years be arrested by the Nazis as a menace to his country. In the closing chapters Henry Smith Leiper describes Niemoeller's quick disillusionment with the positive Christianity of the National Socialist party, his leadership in the formation and subsequent activities of the Confessional Synod, his persecution and final arrest by the secret police. The whole meaning of the present struggle in Germany between church and state is set forth in clear and unforgettable form. Once more a great historical conflict is dramatized in the fortunes of a single individual. The story of this modern Luther should be broadcast to all the world. E. T. T.

On the Trail of Truth. *By John Milton Moore.* Fleming H. Revell and Company, New York. 187 pages. $1.50. In this volume we read the interesting story of the mental and spiritual career of the author himself. Dr. Moore is a loyal Baptist despite a confessed Presbyterian background. He has retired from the active ministry and writes this volume of reflections on a long and useful career. He has served in several important pastorates and in a number of outstanding interdenominational appointments, including that of General Secretary of the Federal Council. This book is recommended to those who are interested in observing the unusual process of change involved in an arch-conservative, pre-millenial, uncompromising Baptist, becoming a liberal with a vision of church union. W. C.

An Open Letter to Jews and Christians. By John Cournos. Oxford University Press, New York. 183 pages. $2.00. The author, a Jewish journalist and novelist, was born and reared in a Russian Orthodox family. The message of his book is that, against the triple threat of Fascism, Hitlerism and Communism, Christian and Jew must make a common defense. They have much in common to encourage such cooperative faith. Both are under persecution by world tyrannies. Both have the Bible. Both have Jesus, born a Jew, accepted as Lord by Christians. The author

makes the same approach as that adopted by many liberal Jews: That the Jewish people should "recapture" Jesus as a *Jewish* Jesus, who is the sublime and final expression of Jewish theism and idealism, stripping away the dogmas of the Christian centuries. While we cannot agree with Cournos, we must regard this general turn of the Jew toward Jesus as a cheering sign. Let us encourage it. Early disciples grew into the knowledge of Jesus as the Divine Messiah. The nearer the modern Jew draws to Jesus the more certain it is that the vision of pierced hands and side will bring also from him the confession of Thomas: "My Lord and my God." This book should be read widely, for it presents one of the most remarkable spiritual revolutions of our times. E. M.

CHINA THROUGH A COLLEGE WINDOW. *By William G. Sewell.* The Friendship Press, New York. 183 pages. $1.00. In his preface the author of this book calls attention to the fact that there are Christian colleges and universities in a number of the most strategic cities of China, both on the coast and also in the interior. The college which he selects is typical of others situated in the interior, far removed from the influences of the coastal cities. He gives us a picture of life on the campus of the mission college, portraying the life of the students, the faculty, the problems of administration, and giving an insight into the homes from which the students come, the social and economic environment in which they live. The book will be read with interest by all who are concerned about the progress of the missionary educational enterprise in China. D. W. R.

IV. PRACTICAL THEOLOGY

THE PSYCHOLOGY OF RELIGIOUS LIVING. *By Karl R. Stolz.* Cokesbury Press, Nashville, Tenn. 375 pages. $2.50. Those who had read *Pastoral Psychology* naturally expected a book by the same author in a related field to be good. They have not been disappointed. The conservative will find encouragement in Dr. Stolz's insistence that religion and humanism can not be equated; that religion is not merely a search for values, or the conservation of values, but a quest for God. Quite properly he maintains that "a godless religion is a contradiction in terms." The author covers the subjects ordinarily treated in a book on the psychology of religion, such as the nature and origins of religion, mysticism, sin, temptation, conversion, growth, prayer, worship; but he does much more than thresh over old straw. He consistently makes use of the somewhat new concept of integration and swings much of his thinking about it. He also introduces into his discussions materials from different fields of psychology and the more recent findings of the physical sciences. In his chapter on "Current Schools of Psychology and Religious Personality" he presents the

chief implications for religion of such modern schools of psychology as structuralism, functionalism, behaviourism, Gestaltism and what might be called the dynamic psychologies. This is exceptionally well done. I have not found anything comparable to it in anywhere near the same compass. It is just the thing for one desiring an orientation in this field. W. T. T.

HORACE BUSHNELL AND RELIGIOUS EDUCATION. *By A. J. William Myers, Ph. D.* Manthorne and Burack, Inc., Boston. 1937. 183 pages. $2.00. The author in his introduction calls attention to the rather strange fact that though many lives of Horace Bushnell have been written not one of these has given sufficient emphasis to the influence which Bushnell has exerted upon religious education as it is practiced in our times. Most religious leaders in America have come to a far better appreciation of the significance of childhood and the importance of considering the place of children in the church. There is scant resistance today to the program of Christian education and yet we do find among many of our most outstanding Christian leaders, especially those who have been prepared for the work of preaching, a reluctance to support whole-heartedly the program. Sometimes this arises from a theological distrust of the soundness of those who are leaders in the movement; sometimes it arises from an unfamiliarity with the terms which are used in current literature upon the subject, and sometimes it comes from a failure to have reached a satisfactory conception of the relation of evangelism to Christian nurture.

When one desires to understand conflicts of this nature it is often most illuminating to go back to some point where there were the beginnings of a divergence of opinion. Such a point is to be found in the life, writings and work of Horace Bushnell. His *Christian Nurture,* published in 1847, precipitated a tremendous conflict over the proper conception of the place of the child in the church, the nature of Christian experience in the lives of children and the proper means of bringing about this experience. The author attempts to give the background of this controversy, the main teachings of Bushnell and their interpretation and to trace out their results in the practice of Christian education since his day.

The book will be of tremendous interest to all who are concerned with formulating a Christian philosophy of education. This reviewer has the conviction that Dr. Myers deals too lightly with the theological objections which were raised to Bushnell's position. He is such an enthusiast for Bushnell that his work becomes more eulogistic than critical, and we can only feel that there is still room for a book that would more satisfactorily do what this book sets out to do. E. B. P.

ART AND CHARACTER. *By Albert Edward Bailey.* The Abingdon Press, New York. 354 pages. $3.75. The aim of this book is to re-interpret, survey and put in available form the resources that art, ancient and modern, can bring to the field of Christian character formation. Dr. Bailey

has given us a most readable demonstration of how art may touch, with teaching force, every aspect and interest of human nature. For attractive word pictures, apt teaching and mastery of subject matter, the first two chapters on the language, nature and function of art are a revelation to the beginner and will intrigue him into a better grasp of the meaning of art and into a desire to explore it further. The last three chapters, in which Dr. Bailey briefly reviews the sources and history of art from the viewpoint of religious value, are also most rewarding. In between are six chapters on character development in the individual and society, the age level interests, and worship, which suggest more the popular lecturer with liberal religious leanings than the authoritative scholar. For example we are swiftly carried from the atom to the Peking Man, then to a self-conscious individual whose high point is "a mechanism for guidance and control" and who has an "energy-aspect" called "instinct." The transformation of instincts is the vital character process, the fruits thereof being the Christian virtues, and the social struggle being between greed and the will to power as against good will. We arrive at One who is Saviour "because he taught us by word and deed how to lay hold on the power that helps us save ourselves" and at a definition of *sin* as "the failure to transform an instinct" and of *salvation* as "that state in which instincts are transformed." The high point of transformation is worship, a process described as moving from "He" to "Thou" to "We." In age level interests truths are confidently based on very inadequate amounts of data.

The book is artistically arranged, with topically organized bibliography lists, and contains a carefully outlined index of 1700 usable pictures. There are fifty excellent black and white picture reproductions. Constant reference to picture numbers for illustration necessitates an extensive library of art prints for best use of the book. Exemplary on the art side, the author well suggests the possibilities of art in character education, though more exploration and development of processes is needed on the side of techniques. H. M.

THE CHURCH IN ITS TEACHING WORK. *By Paul H. Vieth.* The Methodist Book Concern, New York. 1937. 56 pages. $.25. Dr. Vieth takes the position that the local church is a unit and that teaching, therefore, is a function of the church as a whole. Through sixty-eight questions, which he answers briefly and well, he covers the whole round of the needs of those working in the church, from the purpose of the church in its teaching work to training teachers and securing the cooperation of parents. It is admirably suited for study by a group of leaders in a small church. W. T. T.

CHURCH EDUCATION FOR FAMILY LIFFE. *By Blanche Carrier.* Harper and Brothers, New York. 230 pages. $2.00. As an evaluation of the current movement for parent education this book appears at an opportune time. Many factors have conspired to bring parent education toward the

focus of attention and effort in the churches. It is fitting that this movement, with its "vast possibilities for the spiritual improvement of home life and church life," should be carefully examined and weighed. The author's standard of judgment upon the worth of the church's work in this area, however, quickly turns out to be this: does it conform to the philosophy of experimentalism, and especially that of Professor John Dewey? The book thus actually has a two-fold character. It is an apologetic for experimentalism as a philosophy of education and it presents an evaluation of the current church work in parent education, in view of that philosophy. In respect to the former, the reader will sense the kind of defense-thinking which goes with presenting one side of a case while seeking to prove that the "opponent" is wrong. In respect of the latter, one will find an exceptionally clear analysis and presentation of fact. L. J. S.

Boys and Girls Learning About Alcohol. *By Marguerite Skidmore and Carolyne LaGrange.* The Abingdon Press, New York. 158 pages. $1.00. This book comes out of the experience of workers with Junior and Intermediate boys and girls. The methods are educationally sound and have been tested in classes of vacation schools. Suggestions are made how leaders with class members may work together in explorations, observations, art and handicraft, experiments, dramatization, games and worship, in which they learn the effects of alcohol. The plan allows the students to reach their own conclusions without having opinions of others foisted on them. The studies are arranged in six units and periods of twenty sessions. Suggestions for adaptations for a shorter period are made. Other lessons might have been used on habit-forming, the right way to spend money, etc. The book is suitable for classes in C. C. C. Camps, boys' department of Y. M. C. A.'s and other organizations, as well as in vacation schools. H. W. M.

Personality Development in Children. *By Ernest J. Chave.* The University of Chicago Press, Chicago. 1937. 354 pages. $2.50. The subtitle of this book, "A Multiple Approach to a Complex Problem," gives the key to the author's viewpoint and purpose. Dr. Chave recognizes that the child at any given age is the product of all that he has received through heredity and all that he has experienced in his ever changing environment up to that time. He can be understood, therefore, only as every personal and social factor is taken into consideration. The author has assembled much that recent research has discovered about the intellectual, moral and religious growth of the child and those factors in his environment which aid or retard his development. It is not a "popular" book on child study but it is worthwhile because of the facts it contains and the scholarly way in which the work has been done. W. T. T.

Recreation in Church and Community. *Edited by Warren T. Powell.* The Abingdon Press, New York. 136 pages. $.75. Written

through the collaboration of three men whose training and experience are in the fields of physical education, music, and social games, this little study book gives as its purpose: "to present a simple, non-technical volume that will serve to introduce principles, organization, and classification of materials for an adequate recreational program." Though lacking in study problems and discussion questions, it otherwise has a wealth of information and suggestion, a well-rounded ten-lesson treatment of the subject, wide guidance to recreational sources, clear outline guides and checking forms and an excellent working bibliography. Valuable in itself to recreational leaders, it should prove one of the best short study books in the field of church recreation. H. M.

CHURCH GROUP ACTIVITIES FOR YOUNG MARRIED PEOPLE. *By George Gleason.* Published by the author, 715 So. Hope Street, Los Angeles. $1.00 paper. 161 pages including 26 pages of bibliography, statistical appendix, and index. This book is worthy of note chiefly because it represents a new departure in the rapidly increasing literature on adult religious education. It is a study of 222 groups of young married couples in churches in Southern California where this type of work has flourished to an unusual extent. The need for such groups, the type of leadership demanded, materials and topics for guidance in study, the influence of the groups on the life of the churches studied, are among the topics discussed. The book would be helpful to any leaders interested in exploring this field. W. C.

THE MISSIONARY EDUCATION OF ADULTS. *By John Leslie Lobingier.* Missionary Education Movement, New York. 181 pages. $1.00. Pastors and others who desire to promote missionary education in local churches, and to enlist the interest of individuals and groups who are more or less detached from the missionary enterprise, will find in this little handbook many excellent suggestions and outlines of methods for leading people—especially adults—into the enriching experience of sharing in the larger outlook and wider fellowship and service for which the church exists. The author believes that in the curriculum of Christian education nothing else can take the place of courses which present the facts of missions. He is doubtful about the use of the term "missions," as being suggestive of too many aged and unhappy associations. To him the Christian missionary enterprise is a process of sharing in the spirit of brotherhood, which has in view the ideal of a world community. Christianity is an expression of humanity's common search for truth and for God. Dissenting from his underlying philosophy of the Christian religion, we cordially commend his book as a useful guide in the methodology of missionary education. D. W. R.

THE WAY OF ADULT EDUCATION. *By Earl F. Zeigler.* The Westminster Press, Philadelphia. 320 pages. $1.25. This is a textbook in the Westminster series of publications designed for use in Leadership Training

classes. All textbooks are formal in arrangement. Many of them are insufferably tedious in the presentation of material. But the author of this little volume has managed to combine excellent pedagogical technique with interesting content. After all, why should not the two be found together more frequently? Perhaps if all our teaching were as close to life as are the problems discussed by Dr. Zeigler, they would be.

The author defines adult education as guided Christian living. He then goes on a hunt for experiences which will lead the mature members of the church into progressive growth in spiritual understanding. Creative suggestions for the use of discussion groups, the Bible, the organized agencies of the church, the devotional life, the home, and cooperative social action, in building wholesome Christian personality are presented. One of the best chapters in the book is devoted to growth through personal counseling.

Dr. Zeigler's psychology of education is sound and stated in relatively simple terms. And, glory be, he applies in his book the principles he advances in his theory. There is persistent emphasis on the necessity of beginning with the experience of the learner. The advantage of learning by action is abundantly clear and amply illustrated. At the end of each chapter one finds helpful summaries and additional references which are up-to-date and pertinent. Stimulating questions for study are also included. Projected activities to be undertaken in extension of the material covered are suggested. A teacher with any insight at all will find in this book handy tools for developing variety and spontaneity in educational technique.

The Way of Adult Education should become a valuable asset to ministers and church school leaders in reorganizing and vitalizing moribund programs of religious education for the men and women of the church.

P. H. G.

THE MINISTER'S JOB. *By Albert W. Palmer.* Willett, Clark & Co., Chicago. 102 pages. $1.25. Dr. Palmer knows the meaning of the minister's task from a long experience in the active pastorate and from years spent as President of Chicago Theological Seminary; furthermore, he knows how to write incisively and charmingly. It is by far the best book I have seen to put into the hands of a college student who is thinking of the ministry but does not understand the minister's work in this modern age—probably considering him only a preacher and wondering how he keeps busy! But the author writes illuminatingly of the minister as a priest, counselor, administrator and teacher. Immediately the challenge of these new phases of the cleric's work is felt. Advice is given as to the type of training needed, suggestions about "the minister's wife" are added and a rating scale is presented by which the prospective candidate may judge himself to see whether or not he is qualified for this high and difficult office. While it is ideal for use in vocational guidance, the older minister will find here refreshment, inspiration and bits of advice that are valuable. W. T. T.

THE MINISTER'S WIFE. *By Mrs. D. W. Kurtz.* The Brethren Publishing House, Chicago. 40c. Bethany Biblical Seminary, Chicago, is the first institution in America to pioneer in establishing a course for ministers' wives. This institution is a training school of the Brethren Church. Dr. D. W. Kurtz is one of the professors. At the request of the faculty, Mrs. Kurtz was asked to teach a course for ministers' wives. This little book of seven chapters is the result of the studies which Mrs. Kurtz has given to the wives of ministers. The chapters have the following suggestive titles: Personality; Her Husband; Calls; Her Home; Her Church; Her Community; Crowns. The book is nicely bound, printed in good type and should be read by every preacher's wife. Preachers, as a rule, have a good marrying sense, and only eternity will reveal the good work that the wives of the ministers have accomplished. H. W. M.

MINISTER'S SERVICE BOOK. *James Dalton Morrison, editor and compiler.* Willett, Clark & Co., Chicago. 268 pages. $1.50. This book has real value because its editor, an active minister acquainted with the pressing needs of our age, has taken time to open an appreciative heart to the best devotional and liturgical literature of yesterday and today. While it contains orders for the usual services the minister will have to conduct—communion, funeral, marriage—its chief worth is in the fact that more than half of the book is given over to a remarkably well selected collection of prayers. W. T. T.

MEDITATIONS FOR THE SICK. *By Russell L. Dicks.* Willett, Clark & Co., Chicago. 113 pages. $1.00. The author is already widely and favorably known through his collaboration with Dr. Richard C. Cabot in writing *The Art of Ministering to the Sick.* In one sense this is a practical supplement to the larger volume. In his preface, Mr. Dicks says, "Under the stress of loneliness, or fear, or discouragement, or pain, the sick cannot take in a spoken statement; but they can *read* a statement, and they can think about it after they have read it." So he has prepared this small volume of meditations and prayers, Scripture quotations and hymns suitable for almost every type of sick person, which the minister may leave with the one who is sick. Mr. Dicks understands sick people, and writes or chooses his material to meet very definite needs. One of the beauties of the book to me is that it reveals to the sick person how many people within the hospital and on the outside are cooperating to give him the comforts he enjoys and the medical care which makes for his return to health—and gratitude becomes an inescapable obligation. A careful reading of the book will give the minister an insight into the minds of those who are sick. W. T. T.

ETHICAL DILEMMAS OF MINISTERS. *By Frederick F. Mueller and Hugh Hartshorne.* Charles Scribner's Sons, New York. 250 pages. $2.00. This book is a product of the research department of the Yale Divinity School,

which has been operating under the wise direction of Dr. Hartshorne. The authors sought to find out what ministers were thinking and doing with reference to such issues as marrying divorced persons, "stealing sheep" from other churches, accepting or demanding discounts from stores, using various devices to finance the local church, receiving fees for funerals—the list is much longer. Ten seminaries, representing the Congregational, Presbyterian, Baptist, Lutheran, Methodist and Episcopalian denominations, were found ready to cooperate. Questionnaires were sent to the graduates of the classes of 1901-30 who were living in New England, New York and New Jersey. Replies were received from 886 men, or 59%. Of these, 823 were usable. In addition, about 100 ministers were interviewed personally. The findings are almost unbelievable, and leave the reader depressed and wondering if we do not have in these facts a partial explanation of the decline of the influence of the church. The ministers seem confused, differing widely from each other in their practices and falling in so many cases so far below what would seem to be the highest ethical ideals that the writers spend the last part of the book seeking for a remedy for so calamitous a condition. W. T. T.

CHRIST AND SOCIAL CHANGE. *By Joseph Martin Dawson.* The Judson Press, Philadelphia. 222 pages. $1.50. Is social change a part of the Christian gospel? Where shall suitable texts be found bearing on social questions? What can a preacher say about such modern problems as Leisure Time, Family Life, War, The Economic Order, Communism, Fascism? What is the responsibility of the Church for producing Social Change? The pastor of the First Baptist Church of Waco, Texas, provides exciting answers to such questions in this series of twelve forthright sermons delivered at a summer assembly of South Carolina Baptists. Using in each chapter a stimulating passage of Scripture as his base, and as a lever a firm grasp of Church History and wide reading in contemporary thought, Dr. Dawson quickly demonstrates the unsteadiness of many things we have allowed to continue unchallenged. The thoughtful reading of these sermons should inspire some post-Easter preaching and action—that might once again "turn the world upside down." D. M. C.

RELIGION AND PUBLIC AFFAIRS. *Edited by Harris Franklin Rall.* The Macmillan Co., New York. 240 pages. $2.00. Perhaps no American in our history has done more to make religion a vital force in public affairs than Bishop Francis J. McConnell. Our posterity a thousand years from now will likely speak of him as one of the great church fathers of the 20th century. This book ably foreshadows that judgment. Written by eight of his friends and co-laborers to observe the 25th anniversary of his election as bishop, it records Bishop McConnell's magnificent contributions along a wide social front, and yet the essays are much more than a round of applause. In surveying the fields, International Relations, Labor, Civil Lib-

erties, Social Security, Theology, in which the bishop has given light and leading, they indicate how the whole church might well be functioning on various crucial firing lines. In spots the book will seem radical, yet precisely for this reason it should be good medicine for many of us. It is the very sort of thing more of us Presbyterians need to read. It would help us see that "religion and public affairs" mean a good deal more than pronouncing the blessing of heaven on a Masonic picnic or a meeting of the D. A. R.'s. J. H. M.

THE CHOICE BEFORE US. *By E. Stanley Jones.* The Abingdon Press, New York. 235 pages. Indexed. $1.50. The name of Stanley Jones attached to any piece of writing is sufficient to commend it to a vast reading public. For that reason this volume probably deserves a more thorough review than it might otherwise get. Excellent and rather comprehensive analyses of Fascism, Naziism, Capitalism and Communism are given. Each of these is set over against the kingdom of God. "The Choice before us" is the choice of one of these five philosophies. Dr. Jones imparts to this discussion the urgency of crisis. The choice must be made now or all is lost. There will be no future opportunity for the kingdom. From the standpoint of a socially minded reviewer who is conscious of the desperateness of the present hour and of the probability that what we call civilization may be destroyed by our own folly there remains a conviction that the choice of today is not the final choice. The author has drawn a glowing picture of life under the kingdom way. However, with all our enthusiasm for brotherly love, for universal peace and prosperity, and with all of our optimism founded on belief in the sovereign, redeeming love of God, we are still too much of a realist to imagine that the next choice of the world even might be the kingdom of God. We are confident that after the chaos of other wrong decisions has been cleared away the world will choose the way of the Christ. W. C.

CHRISTIAN FAITH AND THE MODERN STATE. *By Nils Ehrenstroem.* Willett, Clark and Company, Chicago. 158 pages. $1.50. In these days when the relation of the totalitarian state to the church is so acute in many countries and when the Oxford conference has just discussed so many phases of this issue, a book like this is most timely. The author in a fair, scholarly manner reviews the diverse positions of the different communions on the nature, function and limitations of the state. The Roman Catholic, Eastern Orthodox, Anglican, Continental Protestant, Lutheran and Calvinistic philosophies of the state are carefully considered. The Catholic position, based on the philosophy of Thomism, with its view that the natural and the supernatural spheres constitute an organism and that the State's object is to protect and encourage religion but only the Roman Catholic type, is unacceptable to a great part of the world. In view of the wide difference of opinion in our own communion as to the relation of the church to political

and social issues and of the dualistic view of the relationship between church and state often held, the following remarks on the Lutheran position are timely: "The unqualified assertion that the powers that be are ordained of God leads all too easily to toleration of every existing authority in all its ways." Turning from the Lutheran philosophy of static parallelism to that of dynamic transformation he has this to say of Calvinism: "The usual dualism which exists between a spiritual sphere and a temporal sphere supposed to be subject to its own ethical laws, is an error which has done a great deal to further the severance of the political forces from the standard of Christ. The message of the church, on the contrary, has a bearing on all men and on all the aspects of human life, including that of politics." In the last chapter on The Functions and Limits of the State he asks this pertinent question: "Would it be exaggerated to maintain that in spite of the traditional acknowledgement of the divine sanction of the state our attitude in political matters finds its source of inspiration rather in Aristotle or Machiavelli, in Hegel or Rousseau, or in all of them together, than in Jesus Christ?" C. V. C.

ADVENTURE ETERNAL. *An Anthrology edited by Kathryn and Dwight Bradley,* with a preface by Abbe Ernest Dimnet. Stackpole and Sons, New York. 378 pages. $3.00. The selections of prose and poetry from the oldest to the most modern literature which make up this anthrology all seek to give answer to man's question, "If a man die, shall he live again?" It is a beautiful volume. It is a choice selection of the best literature of every nation and every age. It is a book to give consolation and encouragement in our hours of questioning and doubt. It is the reaction of the greatest minds and most eloquent spirits who sought peace before the inevitable fact of death. The authors group the contents of the volume in eight sections, bearing these names: "A Lamp Before Us," "Glad Release," "A Star Far Seen," "Older Than Eden," "The Last Enemy," "Sing and March On," "Made One With Nature," and "White Radiance of Eternity." I did not look within the volume in vain for any of my own favorite passages dealing with this theme. I found them, and hosts of others of whose existence I was wholly unaware. It will be a valuable asset on the desk of any active pastor, both for pulpit extracts and for helping troubled families in his visiting. C. H. N.

SOME STUDIES IN THE NEW TESTAMENT. *By H. F. B. Mackay.* The Macmillan Company, New York. 206 pages. $2.00. Twenty-six expository sermons, including at least one Lenten series, by an English canon. Reading through his tractarian spectacles, or ignoring them, we can enjoy his loyalty to truth, his enlightening treatment of Biblical details which we often overlook, an interesting interweaving of the beatitudes, some fresh and usable angles on stewardship, a general faithfulness to the text of Scripture, and a very attractive and (I hope) imitable method. My congregation has already profited by some of Canon Mackay's insights. W. T. R.

THE MAGNET OF THE HEART. *By Robert Menzies.* The Abingdon Press, 150 Fifth Ave., New York. 197 pages. $1.50. A book of twenty sermons "aimed at presenting the gospel in such a way as to evoke personal allegiance to the Lord Jesus Christ." The author further states that he has made no attempt "to set the gospel in a wider context, to expound it as a system of ideas, to assess its unique interpretative value, or to relate it to the embarrassingly complex social and international needs of our age," but that he has written out of his conviction "that there is still a commanding place for an evangelical message, which brings to this disillusioned age the incomparable benefits of the only Redeemer of men, and presents it with the sharp keen edge of His ineluctable demands." The sermons are grouped by the author according to the following five-fold classification: The Significance of Jesus, His Exclusive Claims, His Benefits, His Challenges, His Offers. This book of sermons is above the average, not because of any unique element in the message (it is same gospel which we all preach), but because of the delightful manner in which it is presented. In these sermons there is maintained a fine balance between passionate zeal and cultured restraint. The author is well-read and well-bred, and both show in his sermons. J. B. C., Jr.

THE TEMPLE IN THE HEART. *By James Reid.* Cokesbury Press, Nashville, Tenn. 331 pages. $2.00. Here are sixty-three five-minute sermons, most of which have appeared in the pages of the British Weekly. Dr. Reid is most suggestive, and his workmanship in these pages is superb. They are cut with the genius of one working on a beautiful cameo of words. Seven of the sermons deal with the words of Jesus on the Cross. Nine others are on the parts of the Lord's Prayer. In all of them is the beauty of faith and the assurance of God's love and presence. "Letting God Take the Strain," and "The Cure of Futility" are two chapters which well disclose the keynote of the volume. C. H. N.

MAKE LIFE WORTH LIVING. *By Joseph R. Sizoo.* The Macmillan Company, New York. 190 pages. $1.75. The reviewer found this a most interesting and suggestive book read in a train journey of a few hours. It is a stimulating challenge to "make life worth living." E. T.

THE GATES OF NEW LIFE. *By Rev. James S. Stewart, B. D.* Charles Scribner's Sons, New York. 251 pages. $2.75. Here is a book of sermons about which one may grow enthusiastic. A dish of strong meat so appetizingly served and so deliciously spiced that it satisfies but does not cloy the appetite. Sermons that are at the same time both literature and profoundly religious in their tone are rare. Here are 25 of them. The philosophy of an invincible life through faith in the Son of God permeates the book. Mr. Stewart shows evidence of deep reading. He gathers his grist from many quarters, but chiefly from the poets. He has imagination and

dramatic ability of no mean order and uses both in good taste and with telling effect. The fire and poetry of the Celtic soul—the divine spark, as James Stalker calls it—are employed to bring out the beauty and force of great themes, on which alone this preacher speaks. His style is lucid and conversational with a leaning toward the vernacular rather than toward high flown, so-called literary language. The work is that of a master craftsman and his method will repay close study. He grips his audience at the beginning and is en rapport with them all the way. A rewarding book. D. M.

A Year of Children's Sermons. *By Joseph A. Schofield, Jr.* Cokesbury Press, Nashville, Tenn. 192 pages. $1.50. Here is a preacher who can do well a difficult thing: make spiritual truth real and interesting to boys and girls. He begins with objects as familiar and as fascinating as ships and airplanes and sea shells and makes of them parables par excellence. His fifty-two themes are vital and his presentation very practical. We cannot speak too highly of the excellence of this book. J. A. R.

Cut From the Loaf. *By James M. Gray.* Fleming H. Revell Co., New York. 182 pages. $1.50. This book of daily devotions by the late president of Moody Bible Institute is practical, evangelical, full of helpful illustrations and sound on such gospel verities as the Blood atonement and the authority of the Scriptures. Due to the lack of any great passion for the social application of the gospel and any vital interest in many of the problems of thought that disturb many of the younger generation, the suggestiveness and inspiration of the volume may be somewhat limited for some. C. V. C.

The Great Poets and the Meaning of Life. *By Charles Allen Dinsmore.* Houghton Mifflin Company, Boston. 251 pages. $2.75. A serious study of Homer, Aeschylus, Lucretius, Virgil, Dante, and Shakespeare, with special reference to the contribution that each has made to moral and religious thought. The chapters have grown out of a course of lectures which Dr. Dinsmore has delivered for a number of years in the Divinity School of Yale University. The method of the author is to give, first, a brief sketch of the poet, then a description and outline of his chief works, and from these to indicate his characteristic outlook on life and his message on such themes as God, sin, suffering, moral heroism, love, and immortality. The book shows an intimate knowledge of these masterpieces of poetry. It is scholarly and well written. J. D.

I Will Lift Up Mine Eyes. *By Glenn Clark.* Harper and Brothers, New York. 178 pages. $1.50. As is indicated in the title, this is a book on prayer, but the treatment is rather unique. It is good. In a sense it is a volume on the technique of prayer. Much the larger part of the book is given over to four chapters which are offered as a four-weeks course in learning

the art of prayer. Each chapter is divided into seven parts, one for each day, with a thought for meditation and a selected prayer. The author calls for action. It is not a book on prayer. "This book is a doorway straight to the field of action. Only athletes of the spirit are allowed to enter here" (p. 14). The first chapter consists of seven "lessons" on the Lord's Prayer. The second is entitled, Dreams That Come True—Whatsoever Things Are True, Honest, Just, Pure. . . . The third, Prayers That Are Answered—The Prayer of Meekness and Faith, Love and Peace, Goodness and Gentleness. . . . The fourth, Gifts That Are Yours—The Father will give you Christ, Friends, Ideas, Riches, Health. . . . The last chapter is devoted to incidents manifesting the power of the Spirit in lives that have learned to follow in the footsteps of the Master, as "the rear feet of the hind follow the fore feet." This is a challenging, instructive and inspiring book. S. J. L. C.

HOME AND THE CHILDREN. *By Dwight Edwards Marvin.* Fleming H. Revell Company, New York. 88 pages. $1.00. Within the compass of this small book are two poems, fifteen prayers and nine short "essays," or words of counsel, to guide parents in their difficult task of directing the mental and moral development of their children. The prayers, which constitute half of the book, are good, but the words of counsel are better, and give the book its chief value. The counsel is wise and kindly, simple and practical, dealing briefly with such matters as obedience, punishment, parental example, religious training, and common traits of childhood. It would be a helpful book to place in the hands of parents of young children. J. B. C., Jr.

UNION SEMINARY REVIEW

Vol. XLIX. JULY, 1938. No. 4

DISPENSATIONALISM AND THE COVENANT OF GRACE.*

By the Rev. James E. Bear, Th. M.,

Associate Professor of the Literature and Interpretation of the New Testament in Union Theological Seminary, Richmond, Virginia.

"Dispensationalism" as we know it today is of comparatively recent origin, having had its beginnings in England in the last century among the Plymouth Brethren. Among the early teachers of "Dispensational truth" were John Nelson Darby, C. H. Mackintosh, Wm. Kelly, E. W. Bullinger and F. W. Grant. Dispensationalism came to America about the middle of the last century. A "Prophetic Conference" was held in New York in 1878, the first of a series of such conferences. We are told that representatives of ten denominations attended that first conference, but this group did not form a church of their own as did the Adventists and others, but remained within the existing denominations and propagated their views. Some of the early leaders of Dispensationalism in America were James H. Brookes, William E. Blackstone, C. I. Scofield and James M. Gray. Their views are widely presented today by a large group of pastors, evangelists and Bible teachers. Dispensationally-colored Premillennialism is taught in The Moody Bible Institute, The Bible Institute of Los Angeles, The Dallas (Texas) Theological Seminary and the Columbia (South Carolina) Bible College. A good many publications popularize the Dispensational view of the Bible, among which are

*Reprints of this article may be had for ten cents each, postpaid, by addressing Union Seminary Review, 3401 Brook Road, Richmond, Va.

the *Moody Monthly, The Bibliotheca Sacra, The Sunday School Times* and *Our Hope.*

Dispensationalists are Premillenarians, but many Premillenarians today refuse to be classified as Dispensationalists. There is a reason. The Premillennial view is one which dates back to the earliest days of the Church. Interpreters of this group have believed that as a final step in God's gracious purpose for men on earth there would be the literal fulfilment of the Kingdom predictions of the Old Testament, the Messianic reign of Christ over the restored Davidic Kingdom with its capital at Jerusalem in Palestine. The Millennial Kingdom was to be preceded by the visible coming of Christ and the resurrection of the just. It was to be followed by the resurrection of the wicked and their judgment and the establishment of the Final Order.[1] These Premillenarians have agreed with their non-millennial brethren in their view of salvation by grace through faith, the Church, and final destiny; and divergent views about the Millennial Kingdom have never been felt to be a bar to their co-operation and fellowship.

Dispensationalists also believe in the premillennial coming of Christ, but they have added to this early premillennial teaching a number of "Dispensational truths" so that today it is hard for the uninitiated to distinguish the early teaching from the recent additions, and all too frequently the impression is given that the whole Dispensational scheme was taught by the early church Fathers. As a matter of fact, the *distinctive Dispensational* teachings are not found in the writings of the early church Fathers. Some of the early Fathers were Premillennialists, but that is quite a different thing. Some of these "Dispensational truths," which are taken almost as axioms, are found in the distinction the Dispensationalists make between the various dispensations, between law and grace, between Israel and the Church, between the Kingdom of God and the Kingdom of Heaven, between the Rapture and the Revelation, between the Earthly People and the Heavenly People, etc.

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[1]For a little fuller statement of the early Premillennial belief see the work of Alexander Reese, *The Approaching Advent of Christ,* p. 17. (Reviewed in *The Union Seminary Review,* April, 1938.)

Of course, doctrines may be new and yet not untrue. We believe that the Holy Spirit can lead the Church into new apprehensions of truth. Again, a doctrine may be new in the sense that it is the further development of a previously held doctrine, or it may be new in the sense that it contradicts the previously held views. Even in the latter case it may not be untrue, but certainly its validity must be subjected to a much more searching scrutiny.

What about these "Dispensational truths?" Are they in accord with the Bible? Are they in accord with the belief of the Church as it is expressed in the Creeds and Confessions? Of course, the first question is the fundamental one. The Bible is the final authority. However, in the brief space at my command I am going to limit our discussion to the teaching of Dispensationalism and one of the great doctrines of the Church which is commonly spoken of as the Covenant of Grace. This is necessarily only a preliminary study to the first question, Is Dispensationalism in accord with the Word of God? It is not, however, an unimportant study. If Dispensationalism be found to be in fundamental harmony with the doctrine of the Church, then all the Biblical support claimed by the Church for its doctrine will support the Dispensational teaching. If, however, it be found that there is a fundamental difference between the Dispensational teaching and the doctrine of the Church, then it will become more evident that the Scriptural bases of the two conflicting doctrines must be examined with care. Surely the Scriptures will not teach two contradictory doctrines.

In discussing Dispensationalism and the Covenant of Grace, it will *not* be our purpose, then, to *prove* the Covenant of Grace from Scripture. Such evidence is set forth in the standard works of theology produced by the great Reformed Theologians. This doctrine is also incorporated in the Standards of our Church,[2] and we have seen no reason to change our opinion that our *Confession of Faith* contains "the system of doctrine taught in the Holy Scriptures."[3] It will be our purpose, rather, to examine this doc-

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[2]Eg., in the *Confession of Faith,* Ch. VII.; *The Larger Catechism,* Questions 30-36.

[3]*Form of Government,* par. 115, sec. (2).

trine and see if the Dispensational teaching is in accord with it or not.

II.

The term Covenant of Grace is not found in the Bible, but our Church has always believed that it stood for a doctrine which is clearly taught in the Bible. Chapter VII. of our *Confession of Faith* deals with "God's Covenant with Man," and all good Presbyterians should read it if they are not already acquainted with its contents. It speaks, first, of a Covenant of Works which God made with man "wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience."[4] It then states that since man by his sin had made himself incapable of life by that covenant, the Lord graciously made "a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, ..."[5] This covenant of grace, then, has been God's way of salvation from the time of Adam's sin to the present. It is God's *only way* of salvation in the Old Testament times, and the only way today. Lest there be any misunderstanding, the chapter closes with these words: "There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations."[6] In another chapter it is stated: "The justification of believers under the Old Testament was, in all respects, one and the same with the justification of believers under the New Testament."[7] All Presbyterians are familiar with the answer in the *Shorter Catechism* to the question: What is Justification?

"Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and *received by faith alone*."[8]

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[4]*Confession of Faith,* Ch. VII, sec. II.
[5]*Ibid.,* Ch. VII., sec. III.
[6]*Confession of Faith,* Chap. VII., sec. VI.
[7]*Ibid.,* Chap. XI., sec. VI.
[8]*Shorter Catechism,* Ques. 33, (italics mine).

Hodge sums up the truth as follows:

"The common doctrine of the Church has ever been, that the plan of salvation has been the same from the beginning. There is *the same promise of deliverance* from the evils of the apostasy, *the same Redeemer, the same condition required for participation* in the blessings of redemption, and *the same complete salvation* for all who embrace the offers of divine mercy."[9]

Dr. Hodge by the word "same" emphasizes four aspects of the Covenant of Grace. (1) There is *one* plan of salvation, offered in a central covenant-promise made to the human race, a promise reaffirmed by many covenants, but still "the same promise of deliverance." (2) There is *one* Redeemer, our Lord Jesus Christ. (3) There is *one* condition on *man's* side for participation in the blessings of redemption. That condition is faith.[10] (4) There is *one* common destiny for all men who qualify by the one condition of faith. Lest there be any misunderstanding of his meaning, Dr. Hodge again summarizes by saying:

"From the Scriptures, therefore, as a whole, from the New Testament, and from the Old as interpreted by infallible authority in the New, we learn that the plan of salvation has always been one and the same; having the same promise, the same Saviour, the same condition, and the same salvation."[11]

III.

Do the Dispensationalists accept the truth contained in the doctrine of the Covenant of Grace? Is their teaching in harmony with it? What do they teach about God's dealings with the human race? In trying to answer these questions we immediately face a difficulty,—Whom shall we take as the authoritative spokesmen for the Dispensational group? They have formed no church and have drawn up no full and authoritative statement of belief. Most of them, in their expositions of "Dispensational truth" which constantly roll off of the press, are content simply to reiterate the catch-phrases which set forth their distinctive principles, support-

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[9]Charles Hodge, *Systematic Theology,* Vol. II., p. 367, (italics mine).
[10]*Ibid.,* Vol. II., p. 371.
[11]*Ibid.,* Vol. II., p. 368.

ing them by reference to Bible passages of which they do not stop to show the validity. They usually do not attempt in their books to follow out their principles to their logical conclusions, and one often wonders if many who call themselves "Dispensationalists" have ever actually faced the conclusions which must flow from the principles which they so confidently teach. It would seem that some do not, for one often finds what seems to be inconsistent statements in their writings. Perhaps this is fortunate, as Dr. Allis suggests,[12] but it makes it difficult to find out what these Dispensationalists really believe. As an example of this seeming inconsistency let us take Dr. Feinberg's elaborate work, *Premillennialism or Amillennialism.*[13] This was a thesis written under the guidance of Dr. Lewis Sperry Chafer in the graduated department of the Dallas Theological Seminary, at Dallas, Texas. Dr. Feinberg is now Professor of Semitics, Old Testament and Archeology in that school. It is undoubtedly the purpose of the book to give a scholarly and accurate exposition of the two positions, the Premillennial, (a *Dispensational*-Premillennialism which Dr. Feinberg holds), and the Amillennial. In pages 148-170 he gives a most excellent summary of Masselink's *Why Thousand Years?* Dr. Masselink's book, in spite of its title, is really an exposition of the doctrine of the Covenant of Grace as held by all Presbyterian and Reformed Theologians. Dr. Feinberg summarizes the doctrine under two chapter headings, "The Covenant of Grace" and "The Kingdom in the Old and New Testaments." He recognizes that the covenant of grace is the "binding element" in the whole Amillennial system,[14] and he says at the end of each of the two chapters referred to above that he is reserving his comments till a later point in his discussion.[15] He never formally returns to discuss the arguments presented by Dr. Masselink, but as he says in his concluding summary:

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[12]Oswald T. Allis, an article entitled, "Modern Dispensationalism and the Doctrine of the Unity of Scripture" in *The Evangelical Quarterly,* Jan., 1936, p. 35.

[13]Charles Feinberg, *Premillennialism or Amillennialism,* Zondervan Publishing House, 1936. 250 pages. Quotations are made by permission of the Publishers.

[14]*Ibid.,* p. 244.

[15]*Ibid.,* p. 159, 170.

"In the comparison of the two systems, seven particulars were chosen upon which to contrast the two views: law and grace, Israel and the Church, the Church and the kingdom, the Rapture and the Revelation, the interpretation of Revelation 20 and the Millennium, the resurrection or the resurrections, and the judgment or the judgments. The attempt was made to show that there is hopeless confusion in the a-millennial view on the question of law and grace; . . ."[16]

I suppose that it is in his section on Law and Grace[17] that he thinks that he has controverted the Church's doctrine of salvation for all by grace through faith. At any rate, any reader of his book will gather that he does not believe the Covenant of Grace is in accord with the Scriptures. But now let me point out what seems to be a radical inconsistency. When he undertakes to answer criticisms brought against dispensational teaching, he takes up the question whether they teach "two ways of salvation," and seems strongly to deny it. At least he makes this statement,

"God has always justified guilty sinners by faith. Their faith has been counted unto them for righteousness."[18]

To this we say, Amen! We have always believed with Paul that men have been saved by grace through faith.[19] This is the truth which has been formulated by the Church in the doctrine of the Covenant of Grace, yet in his book Dr. Feinberg certainly does not approve of the teaching found in the Covenant of Grace, and at the same time, when pressed, affirms its central position. Either there is something wrong with my understanding of Dr. Feinberg's position or with his logic.

We have given this space to Dr. Feinberg's book because it represents the critical attitude of the Dispensationalists towards the Covenant of Grace and at the same time the difficulty of pinning them down to the logical conclusions of their principles even when they make an elaborate attempt to set forth the contrasted positions.

But we shall take as our chief spokesmen for the Dispensational group two men. The first is the late Dr. C. I. Scofield. His views

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[16]Feinberg, *Premillennialism or Amillennialism,* page 244.
[17]*Ibid.,* pp. 171-183.
[18]*Ibid.,* p. 202.
[19]Ephesians, 2:8.

are clearly summarized and made available to all in the notes given in the *Scofield Reference Bible*.[20] This Bible is widely used, enthusiastically endorsed and unquestioningly accepted by many. Dispensationalists frequently seem to feel that the last word has been said when they quote these notes. This Bible is an excellent piece of editorial work and contains many helpful summaries of truth which are in accord with the uniform belief of the Church. Unfortunately (from our point of view) Dr. Scofield has also woven into them in dogmatic statements the distinctive "Dispensational truths" without calling attention to the fact that they represent the view of a comparatively small group. On the other hand, many seem to gain the impression from his Introduction[21] that all the views incorporated in the notes are accepted by the Evangelical Church as a whole. This is unforunate, for it is not true. Of necessity, the Dispensational teachings in these notes are stated very briefly and often do nothing more than give a summary of the general principles. Space has seldom been taken to draw the logical deductions from those principles. However, since it was necessary to condense the statements, we take it for granted that Dr. Scofield carefully weighed his words and selected the exact form of statement which would best present his real meaning.

Our second spokesman is Dr. Lewis Sperry Chafer, President of, and Professor of Systematic Theology in, the Dallas Theological Seminary, Dallas, Texas. He is the author of a large number of books and articles dealing with Dispensational views. He was a friend of the late Dr. Scofield and undoubtedly believes himself to be in accord with the latter's views. He is a systematic theologian, and we may expect him to present a coherent and logically developed system, and we are not disappointed. Some who call themselves "Dispensationalists" may not agree with his conclusions, but that will not be because these conclusions do not seem to flow logically from the Dispensational principles. In 1936

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[20]The *Scofield Reference Bible* is published by the Oxford University Press, and quotations from it are made with their permission.

[21]See the *Introduction* to this Bible, sec. II.

Dr. Chafer published an extended article in the *Bibliotheca Sacra* entitled "Dispensationalism."[22] In it he said:

> "In the limited space available it is proposed to make a constructive statement bearing on conservative Dispensationalism."[23]

We regret the space was limited, but Dr. Chafer succeeded admirably in presenting his views clearly in brief compass.

IV.

We now return to our question, What do the Dispensationalists teach as it is related to the Church's doctrine of the Covenant of Grace? Do they agree or disagree? We will consider their teaching as it is related to the four points suggested by Dr. Hodge.[24]

(1) "The Same Promise of Deliverance."

The Church has always held that God had one plan of salvation for sinful men. The Dispensational teaching about "dispensations" and "covenants" seems to lead logically to the conclusion that God had two plans. The Bible is not taken as having *one* central message addressed to *one* sinful race of men, but various messages addressed to different groups, and the only unity is in the fact that these messages are the revelation of *one* God[25] and are dependent for their fulfilment upon the *one* Lord Jesus Christ.[26]

The point at issue is not that some use the word "dispensation" and others do not. The difference is as to the use and implication of the word "dispensation." The Dispensationalists have no monopoly on the word "dispensation.' It has been used for

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[22]This article was published in the Oct.-Dec., 1936, number of the *Bibliotheca Sacra,* pp. 390-449, but has been reprinted and may be obtained in pamphlet form from Dr. Chafer for twenty-five cents a copy. It is well worth reading. Quotations are made by permission of the Publisher.

[23]Chafer, *Dispensationalism,* p. 395.

[24]See section II of our article.

[25]Chafer, *Dispensationalism,* p. 416.

[26]Feinberg, *Premillennialism or Amillennialism,* p. 189.

generations in the Church to indicate that God dealt with men in somewhat different ways in different periods. *But the Church was not teaching "Dispensationalism."* Augustine is quoted as saying, "Distinguish the ages and the Scriptures harmonize," but he was not teaching "Dispensational truth."[27] As a matter of fact he was not even a Premillenarian. Jonathan Edwards is quoted as speaking of "dispensations."[28] He did, but no one has offered to prove that the distinctive principles of "Dispensational truth" can be found in his writings. It can't be done, for "Dispensational truth" had not been discovered in his day. Charles Hodge recognizes various dispensations and suggests that there have been four since the Fall,—(Adam to Abraham, Abraham to Moses, Moses to Christ, Christ to the End).[29] *If* Hodge had been a Premillennialist (which he wasn't), and had added a "kingdom dispensation," still no one could have accused him of being a "Dispensationalist." Even believing in the Millennial Kingdom does not make a man a Dispensationalist. The writers of the *Confession of Faith* recognized dispensations, but they also recognized a *unity* running through these dispensations.

> "There are not, therefore, two covenants of grace differing in substance, but *one and the same under various dispensations.*"[30]

The point at issue is whether God has *one plan* running through the ages or more than one. Dispensational teaching leads to the logical conclusion that He had more than one. This will become plainer when we see what the *Dispensationalist* means by a "dispensation." We give Dr. Scofield's often-quoted definition.

> "A dispensation is a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God. Seven such dispensations are distinguished in Scripture."[31]

Let us note some of the features of this definition. First, there is a *specific* revelation of God *in each period* (or dispensation) as

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[27]Chafer, *Dispensationalism,* p. 393. Dr. Chafer seems to imply that Augustine and Jonathan Edwards (below) can be quoted to show the antiquity of "Dispensationalism." He is leaning on a moonbeam.

[28]*Ibid.,* p. 390.

[29]Hodge. *Systematic Theology,* Vol. II., pp. 373-377.

[30]*Confession of Faith,* Ch. VII, sec. VI, (italics mine).

[31]*The Scofield Reference Bible,* page 5, foot-note 4.

to man's duty. These specific revelations differ from dispensation to dispensation. Second, we note the test of a man is not said to be his *faith* but his *obedience*. Third, we must now ask, what is the point of this "testing" which is so emphasized by the Dispensationalists? Does a man's *salvation* depend on his meeting the test? If so, he is saved by "works." But if he is not saved by his *obedience* to the specific revelation, then he is saved in spite of his failure,—he is saved by the grace of God. But as we will see, the Dispensationalists will tell us that *grace* did not characterize many of these dispensations. Then how were men saved? The logical deduction from their definition of "dispensation" and their sharp distinction between law and grace can lead but to one answer.

Turning aside for a moment, let us point out for the sake of those who have not studied Greek that the meaning given by Dr. Scofield to the English word "dispensation" is *not* the meaning of the Greek word *oikonomia* which is translated as "dispensation" in Eph. 1:10, 3:2; Col. 1:25, etc. This Greek word means "the office of a steward" or "the administration" or management of that office. Both of these meanings are found in the two uses of the word in Luke 16:2. Dr. Scofield's definition of the word "dispensation" is not therefore derived from the Greek word, and the content which has been put into this English word has no "thus saith the Lord" behind it. It might be correct, but that is a question open for discussion. To our mind, Dr. Scofield's definition of a "dispensation" is built on distinctions and "tests" which are arbitrarily read into the Bible. For example, he calls his second dispensation "Conscience,"[32] but the period from Adam to Noah is nowhere in the Bible specifically characterized as a period of "conscience." For teaching about the demands of conscience we turn not to Genesis but to Paul.[33] His third dispensation is called "Human Government" and the test is said to be that "man is responsible to govern the world for God,"[34] but the "uninstructed dispensationalist" will read the section from Abraham to the Flood in vain for any such "specific revelation."

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[32]*Scofield Reference Bible,* page 10, note 2.
[33]Eg., in Romans 14 and 1 Cor. 8-10.
[34]*Scofield Reference Bible,* page 16, note 1.

But in our present quest we are concerned not so much with the arbitrariness of his divisions as we are with the effect of these "tests" on the doctrine of salvation by grace through faith, which is the heart of the Covenant of Grace. Now, if you turn to your *Scofield Bible* and examine what he says about each "dispensation"[35] you will find that in the first three the obedience stressed is "doing something," so that it would seem that man won God's favor by his "works." The fourth, the period from Abraham to Sinai, is called "Promise."[36] It is said to have been characterized by grace, for "at Sinai they exchanged grace for law."[37] Dr. Chafer says:

> "In contrast to the 'works principle' which the Mosaic system introduces, Jehovah gave Abraham the inheritance contained in the Abrahamic Covenant by *'promise,'* namely, what He alone did *promise* by an oath to do (Gal. 3:13-18). All of this bears vitally on the present offers of salvation by grace which are not by *works* (Eph. 2:8-9), but by *promise.*"[38]

Thus the fifth dispensation, the Mosaic, was on the "works principle" which is contrasted with "salvation by grace" which is not by works. We are not surprised then that Dr. Scofield says that the Mosaic dispensation was tested by obedience to law,[39] which he sharply distinguishes from the sixth, our own dispensation, in which

> "The point of testing is no longer legal obedience as a condition of salvation, but acceptance or rejectance of Christ."[40]

Dr. Scofield does not make clear in his notes as to the test of the seventh, or Kingdom, dispensation. But in his note on the Sermon on the Mount[41] he certainly implies that the Kingdom will be on the basis of legal obedience. Dr. Chafer plainly asserts it,

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[35]References to the notes on Dispensations are found in his index, p. 1357.
[36]*Scofield Reference Bible,* p. 20, note 1.
[37]*Ibid.*
[38]Chafer, *Dispensationalism,* p. 434 (italics are his).
[39]*Scofield Reference Bible,* p. 94, note 1.
[40]*Ibid.,* p. 1115, note 1, (2).
[41]*Ibid.,* p. 999, note 2.

declaring that the requirements of the Mosaic dispensation will be intensified.[42]

We are led to the conclusion, then, that the Dispensational teaching about "dispensations" gives *two methods* of salvation, works and grace. Further evidence of this will be given under the third heading, "the same condition required for participation." We are emphasizing here not the basis of acceptance with God but the fact that *two ways* of acceptance are taught.

Dispensationalists break up not only the unity of God's *method* of salvation, but also the unity of His *ultimate purpose* for men. God, they teach, has not one purpose for men but two. Part of the saved will go to heaven, part of God's children are to remain forever on the earth. We will return for further evidence on this point under the fourth heading, "the same complete salvation."

Let us see, though, where this new teaching roots. It roots in the Dispensational view of the promises of God as expressed in the covenants made in the various dispensations. The Reformed Theology has always taken Eph. 2:12 as a key, "the covenants of *the* promise."[43] One central promise was re-affirmed in repeated covenants. But starting with their axiom, "the Church, corporately, is not in the vision of the O. T. prophet,"[44] the Dispensationalist inevitably finds two lines of promise, one about the Kingdom and one about the Church. The Old Testament, as are parts of the New, is addressed to the Jews and Gentiles, and foretells an earthly kingdom, with earthly objectives, lasting forever on the earth. The New Testament (in part) speaks of the Church, a "heavenly people" with spiritual blessings, who will enjoy heaven forever. It would follow also logically from the axiom that the New Covenant of Jer. 31 is not to be identified with "the New Covenant in His blood." Dr. Chafer, starting from Dispensational principles, logically makes this distinction.[45]

Again, let us say, under this heading we are simply emphasizing the fact that the Dispensationalists do not teach *one plan of*

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[42]Chafer, *Dispensationalism,* p. 443.
[43]The Authorized Version wrongly omits the definite article.
[44]*Scofield Reference Bible,* p. 711.
[45]Chafer, *Dispensationalism,* p. 435. Dr. Scofield in the chapter heading for Jer. 31 says that the contents relates to "Israel in the last days."

salvation, and here they seem to diverge radically from the teaching of our Church and from that of the Church through the ages.

(2) "The Same Redeemer."

It is not always easy to understand the teaching of the Dispensationalists, and some have questioned the place they give to the Cross in their system.[46] This is not surprising. In their teaching on the Bible as a whole they do not emphasize either *faith* or *belief in the Messiah.* They seem to reserve their emphasis on these for the present dispensation of grace. Elsewhere they emphasize "obedience" and meeting the requirements of the law. Yet I cannot believe that this group of interpreters, however inconsistent their teaching may seem, could ever minimize the Cross of Christ, or fail to give it a central place. The key to their thinking, I believe, is found in the following statement of Dr. Chafer:

> "As before stated, whatever God does for sinful man on any terms whatsoever, being made possible through the death of Christ, is, to that extent, an act of divine grace; for whatever God does on the ground of Christ's death is *gracious* in character, and all will agree that a divine covenant which is void of all human elements is more gracious is character than one which is otherwise. These distinctions apply only to the divine side of the covenant. On the human side—a theme yet to be considered—, there is no exercise of grace in any case; but the human requirements which the divine covenant imposes may be either absolutely lacking, or so drastically imposed as to determine the destiny of the individual."[47]

I invite your attention in this quotation to the contrast, "the divine side" and "the human side." It would seem that *on God's side* the death of Christ made it possible for Him to be gracious to sinful men, not only in this dispensation but in any dispensation. I trust that this is Dr. Chafer's meaning. All who have believed in a real atonement have accepted it. But the Church today sings:

> "Nothing in my hand I bring,
> Simply to Thy Cross I cling."

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[46]Eg., Allis, *Evangelical Quarterly,* January, 1936, pp. 28-30.
[47]Chafer, *Dispensationalism,* p. 430.

The Dispensationalist would doubtless say, "These words were written in this dispensation of grace by a member of the Church." But the Evangelical Church has insisted that man could never bring his works to God. All men must say, "Nothing in my hand I bring." Is there not a contrast here with the human side as given above in Dr. Chafer's quotation? There we are told, "the human requirements . . . may be . . . absolutely lacking." I take it that this would refer to salvation by grace in this dispensation (unless they count *faith* a work of merit, the result of obedience). But note what else is said. Did God at other times impose other requirements so drastic as to determine the destiny of the individual? Must others sing, *"Obedience to the law I bring?"* This brings us to our third heading.

(3) "The Same Condition Required for Participation."

Doubtless it has already become evident from the quotations given that the Dispensationalists seem to hold that there are *two ways* on *man's side* by which man may come into living relation to God. Of course, the Church holds that there is but one. It has declared that man is not saved by his obedience, nor by what he does. He is saved through *faith,* which is not a work of merit, but an attitude, a relationship. He is saved by his humble reliance upon the grace of the Living God as it is revealed in His Word and in His Son.

> "Nothing in my hand I bring,
> Simply to Thy Cross I cling."

If it is true that the Dispensationalists teach that *some men* in *some dispensations* are accepted by God (a common synonym for "justification"), because of their *obedience to law,* then they are teaching a doctrine which is at variance with the constant belief of the Church. Is this what they really teach? We have seen that Dr. Feinberg, when he is pressed on the question whether the Dispensationalists teach two ways of salvation, replies that

> "God has always justified guilty sinners by faith. Their faith has been counted unto them for righteousness. To be saved by faith is not synonymous in the Scriptures with being a member of the Church."[48]

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[48]Feinberg, *Premillennialism or Amillennialism,* p. 202.

Dr. Feinberg states the truth. But those who are not Dispensationalists have difficulty understanding how they can hold salvation by faith and yet say what they say about the clean-cut distinction between grace and law. Seemingly, they have to be pressed to declare their belief that faith alone saves. At the same time their writings are full of the distinction between grace and law. Moreover, it seems to be this distinction which they make between grace and law which makes them reject the Covenant of Grace. Let us see what they have to say about grace and law. They speak plainest when they contrast the Mosaic dispensation with the Abrahamic which preceded and with ours which follows. On this matter Dr. Feinberg says:

"God does not have two mutually exclusive principles as law and grace operative in one period."[49]. "The principles of law and grace are mutually destructive; it is impossible for them to exist together. For 'if by grace, then it is no more of works: otherwise grace is no more grace.'"[50] "The basis of the law is the covenant of works; that of grace is the covenant of grace.[51] "The standard of the requirements in the law was the whole Mosaic legal system."[52] "The termination of the law, then, occurred with the death of Christ on Calvary. *Grace began to be manifested when the law was done away.*"[53]

Dr. Scofield says:

"A dispensation is a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God."[54] "At Sinai they exchanged grace for law."[55] "The Fifth Dispensation: Law. This dispensation extends from Sinai to Calvary—from the Exodus to the Cross. The history of Israel in the wilderness and in the land is one long record of the violation of the law. The testing of the *nation* by law ended in the judgment of the Captivities, but the dispensation itself ended at the Cross."[56] "As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24-26; 4. 24, 25). *The point of testing is no longer legal obedience as the condition of salvation,* but acceptance or rejection of Christ, with good works as a fruit of salvation."[57]

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[49]Feinberg, *Premillennialism or Amillennialism,* p. 126.
[50]*Ibid.,* p. 175.
[51]*Ibid.,* p. 180.
[52]*Ibid.,* p. 179.
[53]*Ibid.,* p. 177, (italics mine).
[54]*Scofield Reference Bible,* p. 5, note 4.
[55]*Ibid.,* p. 20, note 1.
[56]*Ibid.,* p. 94, note 1.
[57]*Ibid.,* p. 1115, note 1, sec. 2, (italics mine).

Dr. William Evans describes two dispensations as follows:

III. The Dispensation of the Law, Exodus 20-Acts 2.

"Here God's people deliberately put themselves under law, and God deals with them accordingly. *Here we have the covenant of works, as contrasted with the covenant of grace found in the New Testament. Then it was "he that doeth," now it is "he that believeth" shall live.* Israel is here dealt with exclusively. The laws—ceremonial, civil and moral—were given to Israel, not to the heathen nations round about. Only such of these laws as are universal in their nature and application may be applied to mankind in general.

IV. The Dispensation of Grace, Acts 2 to the Rapture of the Church.

"This is sometimes called the Age of the Church, or the Church Period. The characteristic of this age is that *salvation is no longer by legal obedience, but by the personal acceptance of the finished work of Jesus Christ,* who by his meritorious ministry has procured for us a righteousness of God."[58]

I do not think that any comments are necessary for any thoughtful reader of these statements. The Dispensationalists themselves have clearly stated their twofold way of salvation (salvation by "legal obedience" vs. salvation by "personal acceptance of the finished work of Jesus Christ"). Again, we point out that this is a radical divergence from the accepted belief of the Church that all men have been and are "saved by grace through faith."

Of course it might be said that since the Dispensationalists believe that all men in *this dispensation* are saved by grace through faith, no great harm will be done by their preaching. Certainly they will not mislead men as to how they may be saved *now.* It is because they are preaching salvation by grace to their living hearers that their preaching is blessed. But it is not this preaching of salvation by grace *now* that makes them Dispensationalists. All of the evangelical churches are preaching salvation by grace. But the Dispensationalists declare that their great contribution lies in the fact that "Dispensational truth" is the key to the understand-

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[58]William Evans, *Outline Study of the Bible,* p. 34, (italics mine). Published by The Bible Institute Colportage Ass'n, Chicago. Quoted by their permission.

ing of God's Word and His dealings with men. They alone "rightly divide the Word of truth." It is because they offer to give a truer insight into the Bible that they attract many. They do give a *new* insight, but much that is new is not true, especially in theology. The new insight they give in the meaning of covenants and dispensations leads to the "truth" that those in the Mosaic dispensation were saved by "legal obedience" in contrast to us who are saved "by the personal acceptance of the finished work of Jesus Christ."[59] We are not here arguing whether this "truth" is Scriptural or not. But we do say that their teaching is radically different from the accepted view of our Church.

(4) "The Same Complete Salvation."

In the past all Christians, Millenarians and Non-millenarians, believed that all of God's children would share "heaven." There was to be a common destiny for all the saved. Some Dispensationalists deny this, and the denial seems to be the logical outcome of their principles. Perhaps those Dispensationalists who still believe in a heavenly home for all are either not consistent literalists in their interpretation of the Bible or they have not followed their "Dispensational truths" to their logical conclusion.

Consistent Dispensationalists seem in general to hold the following positions: (1) The Bible is the sole authority and must be interpreted literally. (2) The prophets of the Old Testament do not speak of the Church, but only of the Messianic Kingdom. (3) A literal interpretation of the Kingdom prophecies points to an earthly Kingdom with its capital at Jerusalem. The subjects are earthly. The promised blessings are earthly. It is said to be an *everlasting kingdom.* This Kingdom hope rests on the Davidic Covenant which is unconditional and unchangeable. (4) The New Testament writers, (especially Paul), speak of the Church, made up of those destined for *heaven,* whose blessings are not earthly but spiritual. These shall reign with Christ *forever.* This hope of the Church rests on the "New Covenant in His blood" which is also unconditional and unchangeable. Therefore the conclusion

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[59]Evans, *Outline Study of the Bible,* page 34.

is logically drawn: God has two distinct plans for His people, resting on two unconditional and unchangeable covenants. The Jews and Gentiles will have a kingdom on earth *forever.* Those of this dispensation who are the "true Body of Christ" will have a heavenly destiny *forever.* Of course those who oppose God will end in hell. Thus to eternity there will be heaven, earth and hell.

To make it evident that I am not misrepresenting conclusions drawn from Dispensational principles, let me quote *in toto* the concluding paragraphs of Dr. Chafer's article on *Dispensationalism.* He says:

"The situation which necessitates the writing of this thesis serves to demonstrate the wide doctrinal differences that may exist between supposedly orthodox men.[60] A crisis is evidently being reached concerning the issues which have long separated expositors from theological theorists,[61] and this distinction does not imply that the expositor does not know Systematic Theology, for he usually knows it well; however, he builds his theology directly upon the Word of God and is in no bondage to the opinions of men.

"At the beginning of this thesis it was stated that the doctrinal differences herein discussed are due to the fact that the two schools of interpretation involved stand on widely divergent premises. The dispensationalist believes that throughout the ages God is pursuing *two distinct purposes*:[62] one related to the earth with earthly people and earthly objectives involved, while the other is related to heaven with heavenly people and heavenly objectives involved. Why should this belief be deemed so incredible in the light of the facts that there is a present distinction between earth and heaven which is preserved even after both are made new; when the Scriptures so designate *an earthly people who go on as such into eternity;* and a heavenly people who also abide in their *heavenly calling forever?*[63] Over against this, the partial dispensationalist,[64] though dimly observing a few obvious distinctions,

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[60]Supposedly orthodox men differ widely in their doctrine. Do some hold to the Creeds of the Church and the others hold to "Dispensational truth?" He brings out one wide divergence in the beginning of the next paragraph.

[61]"Expositors" are evidently the Dispensationalists, and the rest of the Church must come under the head of "theological theorists."

[62]The italics are mine.

[63]The italics in this sentence are mine.

[64]"Partial Dispensationalists" is his name for those who even observe the first day of the week rather than the seventh. If a Christian recognizes any difference in God's dealing with men, then he is a Dispensationalist, though he may be inconsistent in his recognition of distinctions. He is a "partial" rather than a "well instructed" dispensationalist. See *Dispensationalism,* p. 391.

bases his interpretation on the supposition that God is doing but one thing, namely, the general separation of the good from the bad, and, in spite of all the confusion this limited theory creates, contends that the earthly people merge into the heavenly people; that the earthly program must be given a spiritual interpretation or disregarded altogether; and that there is *nothing in eternity but heaven and hell.*[65] The advocates of this interpretation oppose every earthly feature of the divine program. They disregard or ignore the earthly covenants and promises; they spiritualize or vaporise the vast bady of Scripture bearing on the Davidic Throne and Kingdom; they present no specific reason as to why Christ was born as the Son of David; and they recognize no earthly glory or purpose in His second Advent. According to their system, Christ comes again to end the world, but, unfortunately for these conceptions, the world does not end then or ever.

"May the number, already vast indeed, of those who *believe*[66] the Bible and are subject to its plain teachings continue to increase!"[67]

Dr. Scofield did not speak as dogmatically or fully on the subject (as far as I can find), but if you will read his answer to the question, "What will be the relation of heaven to earth after the millennium, and who will dwell on the new earth?"[68] you will see that Dr. Chafer's position is not out of harmony with Dr. Scofield's general position. H. Grattan Guinness is inclined to think that in addition to the glorified Church there will be an endless succession of human generations on the earth,[69] and Seiss further develops the idea that "men on the earth must continue in the flesh, as Adam and Eve before the fall." These he distinguishes from the glorified Church which reigns over these earthly nations.[70]

Dr. Chafer says that he is making a statement of the teaching of "conservative Dispensationalism,"[71] and we can see that this teaching of God's two distinct purposes is not just a vagary of his but is in line with those who accept Dispensational principles. But we must note further that Dr. Chafer himself feels that it is widely divergent from the belief held by those who are not of his group.

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[65]Italics are mine.
[66]Italics are Dr. Chafer's.
[67]Chafer, *Dispensationalism,* pp. 447-449.
[68]*Dr. C. I. Scofield's Question Box,* p. 117.
[69]Guinness, *Light for the Last Days,* p. 609 ff.
[70]Seiss, *Lectures on the Apocalypse,* Vol. III., pp. 442-443.
[71]Chafer, *Dispensationalism,* p. 395.

We agree with him that his view is widely divergent from the view held by the Church through the ages.

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This article has not been written with the desire to single out particular individuals for criticism or to question their Christian character or motives. Definite men had to be quoted or an uninformed and unbelieving public would have been ready to charge us with inventing the teachings ascribed to the Dispensationalists. On the other hand, we have tried to present their views fairly, and the interested reader is invited to examine the context of the quotations carefully. We may not always have understood but we have had no desire to misrepresent. If they do not teach what their words imply to us as their teaching, we would rejoice to find that we were mistaken. But we believe Dr. Chafer is perfectly right when he says:

> "When good men disagree as to doctrine it is usually due to fundamental difference in premise. Perfect logic, when built on divergent premises, will usually result in irreconcilable conclusions. The controversy between the partial dispensationalists and dispensationalists is due to a wide difference in premise."[72]

This article was written to point out some of these wide differences and their necessary conclusions. To speak only of two of their axiomatic "Dispensational truths," their clean-cut distinction between Grace and Law and their teaching that the Church was not in the vision of the Old Testament Prophets, these seem undoubtedly and inevitably to lead to a rejection of the doctrine of the Covenant of Grace. The conclusions drawn from these premises by the conservative and logical Dispensationalist seem to us to be necessary ones. If there are those who call themselves "Dispensationalists" but who have not seen this necessity, it would be well for them to restudy their Dispensational principles and frankly face the inferences which must be drawn from them.

We feel sure that many who have called themselves "Dispen-

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[72]Chafer, *Dispensationalism,* p. 396.

sationalists" will vigorously assert that they have never given up the doctrine of the Covenant of Grace. They will speak the truth, but at the same time they will show that they have not realized the implications of the Dispensational teaching. If they desire to be loyal to the Covenant of Grace, then they will have to make a radical modification of their teaching about Grace and Law and about the Church, and when they are through they will no longer be teaching "Dispensational truth" but the truth which the Church has taught through the ages. It will mean that many of the new catch-phrases will have to be discarded and the Dispensational axioms will have to be searchingly questioned. The Dispensational charts and diagrams will have to be radically revised. You cannot expect a chart drawn up from Dispensational principles to be an adequate instrument for teaching the revelation of God's grace through the ages.

All this has taken for granted that those who call themselves "Dispensationalists" really stand in line with the Church which has taught God's one plan of salvation through faith alone. Of course, if there are those who come to the conclusion through their study of the Scripture that the Church's doctrine of God's one plan of salvation for all through faith is not in accord with Scripture, they have the perfect right to reject the doctrine for themselves. As Protestants they have the freedom and privilege of interpreting God's Word as they understand it. No one desires to abridge their freedom to believe and teach the truth as they see it.

Presbyterians also have certain rights and duties, especially if they are the responsible leaders of the Church. They have the right and duty to uphold the teaching of the Church to which they have voluntarily subscribed.[73] They have the right and duty of testing new doctrines by the Word of God, to see if they are in accord with it. They have the right and duty, if they find this new teaching out of accord with their understanding of the Word of God, plainly to tell their people so. They have the right and duty, if they find the new teaching to be in accord with the Word

[73]Every ordained leader in the Presbyterian Church declares that he sincerely receives and adopts "the *Confession of Faith* and the *Catechisms* of this Church, as containing the system of doctrine taught in the Holy Scripture."

of God but out of accord with the statement in the *Confession of Faith,* to take the proper steps to revise the *Confession of Faith,* so that it will contain "the system of doctrine taught in the Holy Scriptures."[74]

The situation in our Church today is: Dispensationalism is being widely taught in our Church. The Dispensationalists seem undoubtedly to be right when they say their position is widely divergent doctrinally from that of the Church, even on such an important doctrine as the Covenant of Grace. Yet we have not heard of any move being made by the proponents of "Dispensational truth" to revise our *Confession of Faith* in accordance with the teaching of this "Dispensational truth" which they declare to be the teaching of the Word of God.

THE ARAMAIC ORIGIN OF OUR GOSPELS.

By the Rev. Michael MarYosip, B. D., M. A.,
Pastor of the First Presbyterian Church,
Temple, Texas.

(Mr. MarYosip is a native of Urumia, Persia, and a son of the manse. His father, a bishop in the Syriac-speaking Church, was later received into the Presbyterian Church, in which he served in Persia until his death. The author of this article was educated in the Presbyterian Mission schools in Urumia, graduated at Davidson College in 1911 and the Presbyterian Theological Seminary of Kentucky, Louisville, in 1914 and received his M. A. from the University of Texas, in 1929. His people were originally Nestorians, whose official language is the Syriac, the eastern form of the Aramaic, and whose Bible is in this language. Mr. MarYosip studied the ancient Aramaic in school in Persia and spoke the modern Aramaic as a boy. His research work in the University of Chicago in the many editions of the Peshitta, the Bible of his people, has attracted the attention of such scholars as Dr. C. C. Torrey, the well known specialist and author in this field. Dr. Torrey, by

[74]*Form of Government,* par. 115, sec. (2).

the way, has read and commended this article. Mr. MarYosip is himself an author, his book, *Why I Believe the Bible,* having been recently and favorably reviewed in these pages—Editor).

In recent years a discussion as to the original language employed in writing the Gospels has been brought to the attention of the average reader. Articles on this subject have appeared not only in the religious but as well in the general magazines, and even the daily papers have given some space to the discussion. I mention these facts in order to remind the reader that when a discussion of this nature is considered important enough by publishers to ask scholars to write popular articles about it, the time has come for the ministers of the gospel to be deeply interested in the subject. The original language in which the Gospels were written is of primary importance. Not only the dates of the Gospels but some other matters of importance are involved. The traditional view about the original language of the Gospels is that they were first written in Greek and that all extant manuscripts and versions are derived from this source. The purpose of this article is to show that in spite of the above statement about manuscripts and versions, facts seem to accumulate in favor of Aramaic being the language in which the Gospels were originally written.

The argument in favor of Aramaic is not a simple one. It cannot be said, "Here is a manuscript which is the source of our Greek Gospels." It may be necessary to say that some claims put forward in times past and in more recent years for Peshitta cannot stand the test of scholarship. But those scholars who have both Greek and Aramaic stand in a different category. Their linguistic and historical studies deserve confidence and praise. Such a work is the translation of Dr. C. C. Torrey, of Yale, *The Four Gospels,*[1] published in 1933, but especially the essay attached to that translation, in which Dr. Torrey sets forth the reasons why he believes the original language of the Gospels was Aramaic. A more recent work by Dr. Torrey is his *Our Translated Gospels,*[2] which appeared in 1936. In this book the author gives some 140 cases of mistranslation from the original Aramaic Gospels. To the ob-

[1]Published by the Macmillan Company, New York.
[2]Pp. 103, 105. Published by Harper & Brothers, New York.

jection, often repeated, why it is that if Aramaic was the original language of our Gospels no trace of these Aramaic Gospels has been left, Dr. Torrey answers that since the destruction of Jerusalem, Jews and Romans alike would destroy old Aramaic literature. And the more the Christians withdrew from the Jews, the less the need for the Aramaic. Dr. Torrey might have given a historical incident to show how a great literature may be completely lost. All students of the Aramaic-speaking church knew that for centuries the Diatessaron was widely used in that church. There are scholars who think it was the only Gospels this church knew. Rabbula, Bishop of Edessa, resolved to get rid of the Diatessaron about the middle of the fifth century. So successful was he in this task that to this day not a single copy of that book in Aramaic has been found. How much the scholars would give for a copy of the Diatessaron in Syriac or Aramaic! Many of those who refuse to give any credit to the theory advocated by Torrey forget the fact that while no original Aramaic Gospels exist, the students can reconstruct such a text. This kind of work is being done all the time and it is accepted by leading scholars in other fields. Let me give just one such example. In the year 1908 Rendel Harris found the lost Odes of Solomon in Syriac. For some years it was thought that this poem was originally written in Greek. But Harris and Mingana, in 1916, published a two-volume work in which they prove that the Odes were written in Aramaic about 75 A. D. The method employed is that which Torrey seeks to prove in his book *Our Translated Gospels.* This very thing is done in other fields.

I shall give two examples of mistranslation from this book of Dr. Torrey. These are given so that the reader may have some idea of the kind of correction attempted by the author. In Luke 24:32, the Greek reads: "And they said one to another, was not our hearts burning within us, while he spake to us in the way?" Dr. Torrey suggests that the word translated "burn" should be, and in the original Aramaic was, "dull" or "heavy." In Aramaic the word "burn" and "dull" are almost alike, and the mistake of taking the one for the other is very easy and natural. Now this suggestion, or correction, suits the context much beter. The trans-

lator of *Evangelion Da-Mepharreshe,* with the Greek before him, used the word which Dr. Torrey suggests as being the original word. One of the oldest copies of Peshitta which Dr. Perkins, a missionary in Persia, saw had the same word, although most Peshitta MSS. have the usual Greek word "burn" in them. Another example is found in Luke 11:48. The Greek reads: "Your fathers killed the prophets and you build them" [their tombs]. Dr. Torrey says that in the original Aramaic the word translated "build them" was the word "their children." Now a student of Aramaic can see the striking similarity between these two words, especially when they are not vocalized. The mistake of the translator would be very natural. The Cureton version, which runs back to an exemplar of the second century, if not earlier, actually reads as Dr. Torrey suggests. Most of the 140 examples given by Dr. Torrey deal with such cases, and at times the difficulty of the Greek is even more striking than the examples given in this paper.

Whatever the scholars may think of Dr. Torrey's claim, the reasons given by this scholar are weighty and cannot be lightly dismissed. Having given this subject some study in connection with a series of four lectures given before the faculty and students of Austin Presbyterian Theological Seminary, Texas, under the general theme, "The Aramaic-speaking Church and Its Gospels," I have been led by the facts disclosed in this study to conclude that if not all of the Gospels, at least large sections of the Gospels and the first part of the book of Acts, were originally written in Aramaic. I shall now give my reason for the above statement.

The reader is familiar with the fact that our Gospels are written by persons who are wholly within the Jewish religious atmosphere. They write for those who believed the Jewish Scriptures and cherished the hope of the coming Messiah. They insist that Jesus is the hope of Israel. Every important event of the life of our Lord is backed by the Scriptures. Mark, who opens his Gospel with the words, "The beginning of the Gospel of Jesus Christ," at once adds, "as it is written in the Prophet Isaiah." The ideas, the faith and the hope revealed in these Gospels is steeped in Judiasm. F. C. Burkitt, in his book, *The Earliest Sources For the Life of*

Jesus[3] says: "But it is the obvious fact that in the rest of the Gospels the Greek influence, so far as the thought and mental atmosphere of the subject-matter are concerned, is simply non-existent. Apart from questions of language and purely literary criticism, the three Synoptic Gospels might be translations from the Aramaic. The main ideas of the Synoptic Gospels, the fundamental phrases round which move the thoughts belonging to the Gospel, all have their explanation and illustration from contemporary Judaism. The Kingdom of God, the Christ or Messiah, the Day of Judgment, treasure in heaven, Abraham's bosom,—all these are Jewish ideas, entirely foreign to the native thought of the Graeco-Roman world." For a long time we have heard that the Jews were widely scattered in the Roman Empire and that their language was Greek, but now we know that Greek had no such hold on Jews even in parts of the Roman world. The facts of history are very clear that before the time of Christ, and long after, Aramaic-speaking Jews lived in large numbers outside of the Roman Empire, and these were deeply Messianic in hope. At the time of Christ, and for a long time after, the Jews living in these regions were a large factor in the affairs of their nation. The Book of Acts is a witness to this fact, for we read that there were gathered in Jerusalem men from many countries, "Parthians, Medes, Elamites, residents in Mesopotamia, in Judea and Arabia." Here are mentioned places from which Jews came most of whom who were outside the Roman Empire. Aramaic and not Greek was the language of these people. The history of the Jews shows that in the centuries before Christ, and for many centuries after Christ, Aramaic-speaking Jews were scattered in large numbers outside the Roman world. The writings of Josephus and the monumental history of the Jews by Graetz leave no doubt about this matter. Josephus in the preface to the *Wars of the Jews*,[4] which was published about A. D. 80, says: "I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue which I formerly composed in the language of our country and sent to the Upper Bar-

[3]Pp. 29-30. Constable & Co., Publishers, London.
[4]Pp. 3-4.

barians." "The Parthians and the Babylonians and the remotest Arabians and those of our nation beyond Euphrates, with the Adiabene, by my means, knew accurately both whence the war began, what miseries it brought upon us and after what manner it ended." Adiabene east of the Tigris, of which Josephus speaks, and the early tradiiton of the origin of Christianity in this region, bear witness that an important colony of Jews lived there. Dr. Mingana, in an able article in *The John Ryland's Library Bulletin,* shows that Christianity had already a foothold in this Aramaic-speaking country toward the end of the first century. What I have in mind is this: Aramaic was widely used, and Christianity had an open door for it among the people who could speak and understand its message.

The use of Greek in the first century of our era was not widely spread in the regions around Palestine. The Aramaic continued to be people's every day language. Antioch was bi-lingual. Recent studies have made these facts very clear. The importance of Aramaic for Christian history and Scriptures has received in the last twenty-five years a remarkable impetus. Two or three decades ago many of the scholars and historians believed that Greek along with the Aramaic was widely used in Palestine at the time of our Lord. But the new discoveries made in this field in the last twenty-five years seem to show that Aramaic had the field almost to itself.

One of the most useful books on this subject, *The Language of Palestine,*[5] was published in the year 1920 by the Rev. J. Courtenay James, of Scotland. It is a mine of suggestions and a real help in this field. One of the great Orientalists, Sir Ernest A. Wallis Budge, in his Foreword to this book, says: "Now although I think a 'Foreword' by myself or any other student of the Semitic languages wholly unnecessary, I gladly seize the opportunity of putting on record my high appreciation of this volume and of recommending its perusal to all who are interested in the past and present history of the Holy Land." Mr. James says regarding Aramaic: "During its golden age it suppressed Hebrew

[5]Published by T. & T. Clark, Edinburgh. Quotations from pp. XIX, 75, 115.

in Palestine, Phoenician in the regions of Tyre and Sidon, it took possession of the provinces of the Edomites and Moabites, and spread over the entire Nabataean kingdom, which stretched from the Elamitic gulf to the vicinity of Damascus." James makes the further statement: "It is evident that at no period between the Exile and the Christian era was there one homogeneous language in Palestine. But during practically the whole period, Aramaic in some form was the general language." He also thinks that "the appearance of Greek inscriptions on Palestinian coins, though somewhat later, shows that Greek was gaining a footing in the very center of Judaism. But these considerations do not by any means prove that the Aramaic of Palestine at the beginning of the Christian era was materially affected by Greek." Many years ago Wescott,[6] writing about the original language of the Gospel of Matthew, says: "It is probable that this oral Gospel existed from the first in Aramaic and Greek, as would naturally be the case in a country where two languages were generally current." It must be borne in mind that the great scholar wrote the above-quoted words in 1860, now seventy-eight years ago. Since those days we have learned a great deal more about Aramaic.

I will now turn to another line of argument for the Aramaic origin of our Gospels. A large number of scholars who have studied the text of the Gospels have come to believe that large sections of our Gospels are "translated Greek" made from Aramaic sources.

Canon Streeter, in his work, *The Four Gospels, A Study of Origins,*[7] brings all his learning to bear upon the Four Gospels. In the chapter on "The Fourth Gospel and Synoptics" he contends that the author of this Gospel was a man who had a first-hand knowledge of the topography of Palestine and especially of the city of Jerusalem and was well versed in Rabbinic tradition. Then Dr. Streeter says of Dr. Burney's book entitled *The Aramaic Origin of the Fourth Gospel*: "This has of recent years been generally admitted by scholars; but if any doubt on that point remained, it has been removed by the linguistic evidence adduced

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[6]*Introduction to the Gospels,* p. 198.
[7]Pp. 418-419. Published by the Macmillan Company, New York.

by Dr. Burney to which allusion has already been made. That evidence does not, in my opinion, justify Dr. Burney's own conclusion that our Gospel is a translation from the Aramaic; but it puts it beyond reasonable doubt that the author was a man whose thoughts naturally fell into the idiom of that language."

Professor B. W. Bacon, one of America's great scholars, in his work entitled *Is Mark a Roman Gospel?*[8] contends that Mark is a Roman Gospel and that it was written in Greek. But what is of interest to us is what Bacon says of the Aramaic sources: "In point of fact the Greek of Mark is so unmistakably tinctured by a Semitic basis as to make it practically certain in the judgment of competent scholars, such as Wellhausen and Torrey, that the material is largely translated from a writen Aramaic document or documents. But the most convincing proof of translation would carry no weight against Roman provenance unless it could be shown to involve the Gospel as a whole, editorial building as well as basic material. No exception, therefore, need be taken by advocates of the view for which we are here contending to the idea that the Gospel of Mark consists largely, perhaps almost exclusively, of Aramaic documentary material, preserved in the archives of the church in Rome; for such material must have been carried everywhere from Palestine by primitive evangelists. . . ."

Thomas Nicol, in his *The Four Gospels in the Earliest Church,* (the Baird Lectures, 1907)[9] seems to hold strongly to the belief of the Aramaic origin of one Gospel. A few sentences from this lecture will be enough. The author believes "that there had been a Gospel bearing the name of Matthew and circulating in Aramaic in the early days of Christianity is witnessed by a continuous tradition from Papias to Eusebius." And again: "As Jesus made use of Aramaic in preaching to the people and instructing His disciples, all the discourses of Jesus and the words spoken by Him to the Jews who had intercourse with Him had to pass through a process of translation in order to be recorded for us in our Greek Gospels. Not in St. Matthew alone, but in St. Mark and St. Luke

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[8]Published by the Harvard University Press.

[9]Pp. 153, 155. Wm. Blackwood & Sons, Publishers, Edinburgh and London.

as well, commentators refer words of Jesus from time to time to an Aramaic original in order to understand them fully or to explain the different forms in which they occur in the tradition. In his learned *Commentary on St. Matthew* Professor Zahn makes this assumption of translation a cardinal point in his exegesis; and Wellhausen, in his 'Commentaries on the Synoptic Gospels' goes back to the Aramaic foundation of portions of the narrative."

The distinguished American scholar, Benjamin W. Bacon, of Yale, in his book, *Jesus and Paul*,[10] has this to say about certain books of our New Testament: "We should also note that of the three groups described, the first and third (Epistles and Johannine Writings) are exclusively of writings which are Greek and never were anything but Greek; whereas the second group (Synoptics and Revelation) is almost as completely Semitic in origin, scarcely any part save the story of Paul in the second half of Acts having been originally composed in Greek. The rest seems to have been translated from Aramaic in its main substance. The middle period of the New Testament literature represents, therefore, an Aramaic enclave. The statement seems simple enough. It means only that the Synoptic writings and Revelations are based on translations from the Aramaic, and in this carefully chosen expression would probably be admitted by all philologians. Considered in itself alone it is not a fact of great importance; for we may accept the translation as in general quite adequate. But considered as a symptom of the origin and nature of material embodied in these naturalized Greek writings, it has an importance which entirely transcends the apprehension of the ordinary reader."

Dr. F. C. Burkitt, who was a master of Greek and Aramaic and whose studies in *Evangelion Da-Mepharreshe*[11] are well known to the scholars, while he clearly shows that this ancient version was made from the Greek, yet notices traces of Original Aramaic in the Greek Exemplar of this version. "I venture to think," he says, "that there is good reason to believe that the reading implied by the Syriac is the original. The Syriac as it stands is, of

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[10]Pp. 12-13. The Macmillan Company, Publishers, New York.
[11]Published by the University Press, Cambridge.

course, almost incoherent unless we supply a note of interrogation at the end, but the Greek implied by the Syriac sounds to me like a literal rendering of an Aramaic original." The reference is to Matthew 23:23: "But these ye have done, but these ye have not left?"

Dr. E. F. Scott, in his *Literature of the New Testament*[12] clearly teachers that our Gospels were composed in Greek, but has the following to say: "It is practically certain that the first three Gospels have Aramaic documents behind them, and this may also be true of the earlier part of the book of Acts. There are peculiarities in the style and grammar of the book of Revelation which would seem to indicate translation from Aramaic or perhaps from Hebrew. With such exceptions, the New Testament was composed from the first in Greek."

The study of Versions also furnishes us with facts which point to Aramaic as the original language of the Gospels. Codex Bezae, the famous representative of the Western Text, has been corrected by the Syriac. Dr. A. C. Hoskier is of the opinion after his studies in the Old Latin Versions that the Old Syriac underlies the Diatessaron as well as the Latin, which makes the Sinaitic Palimpsest of great importance for critical students. It is the opinion of this scholar that the Syriac Gospels run right back to an age when, with the Greek Gospels, they were sources used in making versions of the Four Gospels. I shall quote this author with reference to the origin of Old Latin: . . . "Syriac is not derived from Latin, but Latin from Syriac? Because every now and then we find a certain Latin word striving for Syriac utterance occurring in all the Latin MSS. in different places; it may be a deep Hebraism or an Aramaic form; it may be simple Syriac. But it occurs in them all, and in such a way as to show absolutely, and beyond peradventure, that the root of the Latin goes back to and forms a part of the Graeco-Syriac stem at the fountain-head." This scholar tells us that for eighteen months he was studying by day and night the Old Latin Manuscript k. r. 2., and 157 of the Greeks, and he came to the conclusion that there was a Graeco-Syriac exemplar in use in A. D. 125.

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[12]P. 5. Published by the Columbia University Press, New York.

Dr. Hoskier's book, *Concerning the Genesis of the Versions of the New Testament,* from which the quotation above is taken,[13] is a work in two volumes running into nearly 900 pages. It is a scholarly work, showing the great pains the author has taken in tracing the history of the various versions. In this book he tells the reader that it is very evident that the Old Latin Gospels show clear traces of having been influenced by the Syriac Gospels or rather the Old Syriac. All the scholars know that the Old Latin and Old Syriac run back to a text current in the second century. Why is it that the Old Latin relied on the Old Syriac when it had the Greek? Hoskier in 1914 published his book entitled *Codex B and Its Allies* in two volumes. In the preface to this work he says: "A text now lost influenced both Latin and Greek documents, when running concurrently in the early part of the second century, and before Tatian's Diatesseron was planned." This text is believed by Hoskier to be an Aramaic text. And his belief is made on the basis of documentary evidence.

All these facts in the history of the texts of the Gospels point to the way in which Dr. Torrey has been pioneering. Professor Albert C. Clark, of the University of Oxford, in his book, *The Acts of the Apostles,* published in 1933, came to the same conclusion but from a different angle. Dr. Clark, in the introduction to the above-mentioned book, points out the historic value of the so-called Western text. He calls the attention of his readers to the widespread use of this text both in the Gospels and the Book of Acts. He quotes authorities for the antiquity of Old Latin and Old Syriac Gospels. He says:[14] "The constant agreement of the Latin and Syriac rendering are quite surprising. It is normal to find Syriac support for any Latin variant and vice versa." The question naturally arises: Why this agreement against the Greek? Was there an old Greek text back of these two versions? Hoskier and Clark seem to think that there was an old Aramaic text back of them or at least the feeling among the second century scholars that Syriac represented such a background.

The earliest reference to the Gospels is made by Johanan ben Zakkai, which may have occurred before the War 66-70 and can-

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[13]Vol. I, p. 343. Published by Wm. Clowes and Sons, London.
[14]P. XVII. Published by the Oxford Press.

not be more than a decade or two later. This reference was incorporated in a prayer by the successor of Johanan, the head of the college and council at Jamnia, whose name was Rabbi Gamaliel II. This is the earliest and the best external evidence to Aramaic Christian documents. So important this is that the editors of *The Beginning of Christianity,*[15] a five volume work, had the following to say about it: "The extreme importance of this evidence is twofold. First, it can scarcely refer to Greek books. It is therefore the earliest and most direct evidence which we possess for the existence of Aramaic (or, conceivably, Hebrew) gospels. Have we here traces of the existence of the many attempts of which Luke speaks, or of the 'Jewish Christian' passages in Mathew referred to above (p. 314 ff.), or of the Aramaic original of Mark, of Q, or of the Gospel according to Hebrews referred to by Jerome? Obviously no one can answer these questions, but all of them suggest interesting possibilities. Secondly, this is not merely the best external evidence for Aramaic Christian documents; it is probably the earliest evidence for Gospels in any form." "Where is there earlier evidence for the existence of Gospels in Greek? He would be a bold man who would venture to date Didache earlier than Johanan ben Zakkai."

With the above historic and linguistic facts before us, the hypothesis that our Gospels were written first in Aramaic becomes not the mere fancy of some scholars but rather a strong argument which bears the marks of historical fact.

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[15]By Foakes-Jackson and Lake. Published by the Macmillan Company, New York. The two quotations that follow are from Vol. I, pp. 318-320.

CHRISTIAN EDUCATION AND SOCIAL PROGRESS.

A Paper Read Before the Synod of Missouri, Presbyterian Church, U. S., in Session in Marshall, Mo., October 20, 1937

By Dean G. B. Sweazey, M. A., LL. D.,
Westminster College, Fulton, Missouri.

These are times of rapid and astounding change. Material inventions and progress have brought about profound alterations in our modes of travel, communication, amusement, medical treatment, our entire manner of living. And with equal rapidity social customs and conventions of long standing, ideals of personal and family independence, even moral standards, have been discarded; everywhere it is "off with the old and on with the new."

Yet while we are enjoying greater material conveniences and comforts than our grandfathers even dreamed of, while scientific miracles have become every day happenings, there is an involuntary commentary on our vaunted progress that is as startling as it is unexpected. And that commentary is this: that many, if not most, thoughtful men are looking toward the future not hopefully but with apprehension.

An attitude of uncertainty might understandably be the psychological effect of our rapidly changing environment. Transition has come to seem natural and expected, almost to the exclusion of anything fixed and permanent. Yet expectation of change alone does not necessarily lead to pessimism, to a fear that the change will be for the worse and not the better, to such a statement as this: "I hope that things won't break in my time, but I worry about my children." Other causes must be sought. Yet this feeling of resigned discouragement, which is the direct opposite of anything constructive, is not a factor to be dismissed as of little consequence.

Newspapers and magazines have for months been pouring before the public a deluge of criticism that has added to this unrest. It is only fair to say that these articles were occasioned by the general feeling that something is wrong in America, and were, in most cases, honest attempts to present conditions as they

are, that faults might be corrected. The more serious periodicals, for brief illustration, publish articles under such headings as "This Era of Uncertainty in Education,"[1] "Confusion in Higher Education,"[2] "Democracy in Retreat,"[3] "Will Democracy Survive?"[4] "End of Democracy,"[5] "Break-up of Protestantism,"[6] "Why the Protestant Church is Dying,"[7] "Religion Doomed."[8]

It will be observed that these topics are not confined to a single organization or institution, but include education, democracy, the church, religion itself. The whole social structure is involved, and our social structure is not made up of separate and independent units but is a unit, an organism, a living body, and "whether one member suffer, all the members suffer with it." It is in recognition of this unity and inter-dependence that the Old Testament promises, "If ye walk in my statutes, and keep my commandments and do them," there will follow abundant harvests, health, peace and prosperity.

The condition upon which this promise is based is, "If ye walk in my statutes," you men and women, individually, if you keep my commandments. Disraeli has said, "Individuals may form communities, but it is institutions alone that can create a nation." Yet an ideal society is not the product of good laws, efficient organizations and honest government. Society is made up of individuals, and an ideal society must depend, ultimately, upon individuals who know what is right and do it.

But how shall men know the right unless they be taught, and how shall they be taught without a teacher? The sins of society are the sins of individuals and the sins of normal individuals spring largely from misdirected or deficient education. To quote Pope's familiar verse:

> " 'T is education forms the common mind;
> Just as the twig is bent the tree's inclined."

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[1]Sch. & Soc., Sept., '36.
[2]Harpers, Oct., '36.
[3]Nation, Sept., '36.
[4]Forum, Oct., '35.
[5]Amer. Merc., Sept., '36.
[6]Atlantic, Mar., '27.
[7]Current Hist., Oct., '28.
[8]Current Hist., Feb. '37.

To hold our program of education responsible for all the ills of present day life, and, by implication, to look for recovery to this same source, is not to forget or minimize the function of the church. Nor will the church take issue with the emphasis here placed on education. The church has long been known as the mother of schools. "The church has always shown its dependence on an education that is sane and complete."

> "It dreads no skeptic's puny hand,
> While near the school the church spire stands;
> Nor fears the blinded bigot's rule
> While near the church spire stands the school."[9]

But what is wrong with our educational system? With our technical and professional schools as such there is little fault to be found. Our engineers, lawyers, physicians are well trained and are capable practitioners. But technical training alone may make a man little more than an efficient machine. Such education serves the purpose for which it was designed but is partial and incomplete.

Turning from the professional, technical and trade schools, there remains to be considered an educational system made up of a great multitude of primary and secondary schools, colleges and universities. These all testify to the confidence we have placed in education as a necessary support of democracy. We have accepted Aristotle's dictum that the educated man differs from the uneducated "as the living from the dead." In laying the foundations of our nation Thomas Jefferson presented the claims of public education as follows:

"Experience has shown that even under the best forms, those entrusted with power have, in time, and by slow operations, perverted it into tyranny; and it is believed that the most effectual means of preventing this will be to illuminate, as far as practicable, the minds of the people at large, and more especially to give them knowledge of those facts, which history exhibiteth, . . . and whereas it is generally true that people will be happiest whose

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[9]Blue Book of the Presbyterian Church in the U. S., 1936, p. 87.

laws are best and best administered, and that laws will be wisely formed, and honestly administered, in proportion as those who form and administer them are wise and honest; whence it becomes expedient for promoting the public happiness that those persons whom nature hath endowed with genius and virtue, should be rendered by education worthy to receive, and able to guard the sacred deposits of rights and liberties of their fellow citizens, and that they should be called to that charge without regard to wealth, birth, or other accidental condition or circumstances; but the indigence of the greater number disabling them from so educating at their own expense those of their children whom nature hath fitly formed and disposed to become useful instruments for the public, it is better that such should be sought for and educated at the common expense of all, than that the happiness of all should be confined to the weak and wicked."

We have always manifested a pathetic reliance upon mental training as a remedy for all moral and political evils. And yet we know how often a man's acts are not directed by his reason. I once knew an outstanding Presbyterian minister who always carried a horse chestnut or Ohio buckeye in his pocket to ward off rheumatism. As a young man I went to teach in Utah, thoroughly convinced that a sound secular education would drive out the crudities and absurdities of Mormonism. But it was not so. The educated Mormon had no difficulty whatever in retaining his former beliefs and practices, and his trained mind made him the more effective in preaching his doctrines.

And our educational processes have not produced the results for which we hoped. Hear this comment of Clarence Darrow: "If I were a college graduate today, I would end my life. It has so little purpose." Bertrand Russell, who has one of the keenest and best informed minds of today, says, "Brief and powerless is man's life; on him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for man condemned today to lose his dearest, tomorrow to pass through the gate of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day." If, as H. G. Wells

says, "History is a race between education and disaster," education has not yet run the winning race that Jefferson expected.

And yet our schools are good schools. Many of the best minds of this country are devoting their energy to the extension and perfection of our educational system, and our people are generous in providing the finances. And yet something is wrong. What is it? We are brought to the conclusion that training the hands and minds of men alone, no matter how efficiently it may be done, is not enough. Man is a unit made up of body, mind and spirit, and no education can be satisfactory that does not include the entire man. This is no new thought. Daniel Webster left us this solemn warning: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity." Macaulay's observation was never more applicable than now: "Nine-tenths of the calamities which have befallen the human race have no other origin than the union of high intelligence with low desire." Hear Woodrow Wilson: "Our civilization cannot survive materially unless it be redeemed spiritually;" and President Harding: "The future cannot be trusted to the children unless their education includes their spiritual development." "On a railroad train between Boston and New York recently a group of men in the smoking-room of a parlor car were discussing the national situation and seeking a remedy. At last the ablest man in the group suddenly struck his fist into the palm of his hand and exclaimed, "Gentlemen, I'll tell you what is the matter. We've lost our way and we'll never find it again until we seek for it where my old father used to seek—on his knees before God."[10]

I am not advocating that religion be taught in our public schools and colleges. Yet we have swung too far in the opposite direction. I do not mean that public education is actively anti-religious, yet it is disturbing that the dean of educational philosophers, Dr. John Dewey, could say, in addressing a group of missionaries: "You are in the middle of a great plain. It is midnight,

[10]Christian Education XIX, 3, 167.

pitch dark, raining hard. The field is covered with pitfalls and obstructions. You are trying to cross that plain by the aid of a star. The only trouble is, that star is not really there; you only think it is." Nor do I refer particularly to the superficial, flippant instructor who tries to gain attention by going out of his way to sneer at religious beliefs as old-fashioned and out of date. And there are far too many such instructors. But the more thoughtful teacher, in his care not to teach religion, often fails to give the church and religious faith the historic weight which rightfully they can claim, with the result that they may be neglected altogether. "A lecturer on morals was once asked why he made no reference to Jesus. 'I would have done so,' he replied, 'had I thought about Him.' "[11] "Our colleges and universities generally do not even pretend to treat religion as essential to a cultural-intellectual life," says R. W. Gwinn. This neglect of religious values does not leave the student unbiased in his religious views. It is, in effect, anti-religious, since it implies that religion is not of enough significance to merit consideration. This is, to use the phrase of Professor Hocking of Harvard, the "falsehood of omission of religion."

Several months ago President Hutchins, of the University of Chicago, published a book, *The Higher Learning in America,* which was a direct but constructive attack upon our prevailing educational system. His book was received with a storm of criticism. Especially noteworthy were two editorials which appeared in the Christian Century for April 14 and April 28, 1937. I shall quote from these editorials rather freely.

"What is the basic problem Mr. Hutchins confronted? It is the problem of a disintegrative educational system in a cultural order that is disintegrating. . . . A vicious interaction has been set up between the educational process and the cultural order in general. Each drags the other down. . . . And what is the matter with our educational system? The answer is that it is not producing men and women who are culturally integrated. On the contrary, it is producing men and women whose individualism, whose vocational egoism, whose specialized and insulated infor-

[11] *Ibid.,* XIX, 3, p. 165.

mation, whose lack of feeling for history and tradition, only add impetus to the distintegrating social process."

We Americans have been proud of our "rugged individualism," we have made it almost a national symbol, and in the days of the pioneer and the frontier this spirit of individual independence served us well and carried us far. In our schools and outside we have emphasized, over-emphasized, personal success. "Some boy in this class may become president," "Those who make the highest grades will get the best jobs and the largest salaries," "I want my son to have an education so that he will not have to work as hard as I have;" our boys and girls have heard many such statements as spurs to their ambition. Is it surprising that they leave our schools intent upon getting for themselves all the comforts and prestige and money that they can? Is it surprising that we are becoming a nation of individualists? What, in all too many cases, is the decisive factor in political questions? It is not whether the policy will be of benefit to society or the nation, but how will it affect me personally. Horace Mann, voicing his confidence in education, said in 1834, "Let the common school be extended to its full capability and nine-tenths of crime and lawnessness will become obsolete." In 1935, after a century of educational experience had passed, Nicholas Murray Butler said, "Our slowly building civilization has been broken into a hundred fragments. At the very moment when union of all for all, in the common interest and to promote the general welfare, is the crying and most obvious need, it is disunion—disunion political, disunion industrial, disunion social, disunion moral, disunion intellectual—that forces its disheartening way forward on every side. It is represented by every form and kind of abhorrent voice and influence, from those of simple folly and ignorance to those of dangerous and selfish effrontery, malice and madness. No principle of morals or of organized life is too well-established and too clearly based upon unbroken experience to escape ribald and contemptuous attack. No form of folly and no temptuous phrase-making are too ridiculous to be extolled and to receive a popular acclaim which is by no means always inconsiderable. Culture is laughed at, while scholarship and good manners are looked upon as the marks of a hopeless reactionary."

"What is the remedy for this condition?" I am quoting again from the Christian Century: "It can be stated in numerous ways, but the generic answer underlying Mr. Hutchins' prescription . . . is that education must recognize *something* besides the child or student as *given*—a body of stubborn, inescapable, objective reality to which it is the business of education to introduce each new generation for the purpose of making the individual at home in his world. The problem of defining this *given* body of objective reality is a secondary problem, and can only be faced when we are ready to admit that there is such an objective reality.

"And what does this mean in contrast with what we are now doing? It means that education must be emancipated from its subserviency to psychology, which is responsible for its subjectivism, the individualism and the disorientation which are the evil consequences of the prevailing pedagogy. Our present system is in theory child-centered. Its *given* element is the child's interest. The ruling maxim of this system is: Find out what the child is interested in and develop that interest. But this procedure, though valuable as an auxiliary technique, is not regulative. It provides no objective reference. It produces disparate individuals, not intelligent members of an organic society. It leads to the idolatry of science, to an obsession with vocation, to irreverence, and it is irrelevant to life. It spells cultural anarchy."

This is the situation that Mr. Hutchins attacked, and his attack has been so vigorous and so stimulating that it has won commendation even from those who disagree with his conclusions. "His demand is for an education whose regulative center is established somewhere *outside the child*. The child must not be the dictator of his own education; society must determine the kind of education it desires its children to have." Education must not solely e-duco, draw out and develop, the capacities with which the child is born. Education must also put something into the child. What shall this dominating factor be? Where would he find this "regulative center of education?" "His answer is: In metaphysics—in certain first principles of reason, in an 'intellectual tradition,' which the educational process is to 'restudy, rework, and revitalize,' 'for the purpose of understanding the contemporaneous world.'"

While Mr. Hutchins proposes that these first principles be non-empirical, not dependent upon experience, yet there is a certain attractiveness in the idea of an empirical body of doctrine as the core of all teaching. Let the best minds of our times, the historians, the philosophers, the natural scientists, the psychologists, search the records of the past. Let them agree upon the great truths, the principles, the procedure that have wrought for the welfare of mankind, and let us teach them to our children. Let our education be doctrine-centered, centered about great truths, whether empirical or not, instead of child-centered. But even a limited acquaintance with the history of the past or of our own times shows us the fallacy of this proposal. In such a procedure might be found the remedy for individualism, but it would lead to, and it has led to, an intensified and dangerous nationalism. Four centuries ago Machiavelli proclaimed, with dire consequences, the doctrine that the nation is supreme, that man's loyalty first and above all other claims should be given to his nation. As C. J. Keyser has said, "We have seen that where such teaching became conscious, deliberate and organized, a whole people can be so imbued with both the . . . animal ethics of might and the mythical ethics of *Gott mit uns* that their state will leap upon its neighbors like an infuriated beast."

And this doctrine-centered educational program can be seen in vigorous operation today, "in Germany, in Italy, in Russia, in Turkey and in Japan." I am quoting again from the Christian Century. "In these countries Mr. Hutchins' educational theory is on the way to full realization. Their schools are based upon metaphysical first principles. The minimum of empirical nonsense is allowed. Experimentation and research are permitted only for the 'development, elaboration and refinement' of the metaphysical first principles of race, of nationality, of empire, of dialectical materialism. We are sure Mr. Hutchins does not desire his educational system to produce a fascist social order or a totalitarian state. But his plan contains no protection against such a development. On the contrary it is precisely the kind of educational system which lends itself most easily to the designs of dictatorship, and it is the precise model to which every *de facto* dictatorship shapes its educational system.

"Only three kinds of educational systems are possible in modern culture. One is child-centered, another is doctrine-centered, the third is God-centered. Our child-centered system is, by common consent, breaking down. Mr. Hutchins' doctrine-centered system is menacing civilization. What is there left but to organize education around the supreme reality of Christian faith?"

This conclusion points back to the first principles of Christian social organization. In the sixth chapter of Deuteronomy we read, "And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, . . . that it may be well with thee."

Early education in America was religion-centered, with the pastor as the teacher. "Before the Civil War most of our public schools and of our colleges were supported by private subscriptions with the active encouragement and support of the Church, both in financial needs and by the supply of trained teaching personnel. The very heart of education was the Bible, and ethics and principles of the Christian church. . . . Every session of public schools opened with a half hour of Bible reading and song. Religious instruction did not stop with opening exercises. The textbooks were not used to teach mere words and symbols, mere knowledge. They taught the choice lessons of life, the drama and poetry inspired by the teachings of the Church. For example, lessons in McGuffey's Fifth Eclectic Reader, dated 1879, began with such titles as 'The Hour of Prayer,' 'Religion the Only Basis of Society,' 'The Bible the Best of Classics,' 'My Mother's Bible,' etc. And religious teaching did not stop with the grades. It was the reason and purpose stated in the very charters for the founding and maintenance of our denominational and privately endowed universities and colleges."[12] Harvard was founded "that the churches might be protected from an illiterate ministry," Yale, "to fit youth for public employment in church and state," King's College, now Columbia University, stated that "the chief thing approved at this college is to teach and engage children to know

[12]Chr. Ed. XX, 4, p. 248.

God in Jesus Christ." Much of the present separation of religion from public education has taken place within our own memory.

It should be noted that the educational history here briefly summarized is Protestant history. The Catholic church has never consented to this divorcing of religion and education. It has never willingly entrusted the education of its young people to the state, but has maintained its own schools and has paid the bills.

The Protestant church took a different road. In its zeal for democracy and its confidence in general public education it has almost completely surrendered its former sense of responsibility for education. To quote the Christian Century again, "The children of twenty-five million Protestant families in the United States receive no formal education except one from which all elements of religion have by political necessity been expunged. In consenting to a comprehensive educational system controlled by the secular community, the Protestant churches were persuaded by the plausible but erroneous doctrine that a government of the people by the people can hope to survive only if it assumes responsibility for the education of all its citizens. Democracy and education seemed indissoluble."

To give point to the educational contrast between the Catholic and Protestant churches, compare the following data. Msgr. Fulton J. Sheen, of the Catholic University of America, said in February, 1937: "We Catholics are taking religion so seriously in relation to our country that rather than see God perish out of our national life we conduct 7,950 elementary schools and 2,175 public schools, employing 58,000 and 15,000 teachers respectively. These two schools represent an investment of $750,000,000 for elementary schools and $575,000,000 for high schools. To keep the system going we spend $58,000,000 a year on elementary schools and $10,000,000 a year on high schools, and figuring on the basis of public school costs, we save the taxpayers of the country $139,600,000 a year. Every cent of this money comes out of the pockets of Catholics, and why? Because we believe that the 2,177,000 children in elementary schools and 285,000 in high schools have a right to know the truth which makes them free. In other words, we take very seriously the Declaration of

Independence which derives the rights of man from God." The total investment, grounds, buildings, equipment and endowment of the 45 colleges, 6 junior colleges and one academy affiliated with the Presbyterian Church U. S. A. is $97,666,250. The value of the property and endowment of the Southern Presbyterians' 15 colleges, 11 junior colleges, 10 secondary schools and 10 elementary schools is $25,591,827. That is, the Catholic Church spends each year on maintaining her elementary and high schools more than one-half the value of all Presbyterian educational property, two and two-thirds times the value of all the educational property of the Southern Presbyterian Church. Let me quote selections from the Blue Book of the Presbyterian Church in the United States for 1936-37, under the heading, "Adaptations to the Times." "The following adaptations have in recent years been made in our educational institutions, and others will follow:

> Synodical College, at Fulton, Missouri, was closed and its debt was assumed by Synod.
>
> Silliman College at Clinton, Louisiana, was closed.
>
> Sayre College at Lexington, Kentucky, was given over to private control.
>
> Greenbrier College at Lewisburg, West Virginia, on account of heavy debts and increasing deficits, was sold, and part of the debt remains on the Synod.
>
> Daniel Baker College at Brownwood, Texas, was turned over to an independent board of trustees.
>
> Stonewall Jackson College at Abingdon, Virginia, was closed.
>
> The West Virginia Synodical School at Madison, West Virginia, was discontinued.
>
> The Alabama Military Institute at Anniston, Alabama, has been closed."

A survey of our educational situation has brought the editor of the Christian Century to the gloomy conclusion that "Protestantism, the predominant religious group, is near the zero point as a culture-producing influence." "With the suppression of all explicit Protestant influence upon the public school, with the complete transformation of subject matter by the introduction of science and a child-centered pedagogy, and with the well-nigh

total disintegration of religious instruction in the home, Protestantism is now at the point of discovering that its youth are adrift on the sea of secularism. There is nothing left as a direct method of communicating the value of Christian faith except the Sunday School."

"The Sunday School . . . can be estimated by its fruits and its obvious limitations. No one will claim that its fruits are satisfactory. The Sunday School is little more than a gesture, a futile tribute to a kind of ghostly ideal which still haunts the church's conscience. To say this is no reflection upon the faithful teachers and officers who serve the Sunday School. What could they be expected to do within the limitations of a half-hour per week of casual instruction, under conditions without discipline or dignity? Such a system cannot be expected to produce churchmen and churchwomen, and no one should be surprised that the recruiting of church members from the church's own sons and daughters has to be accomplished by artificial methods of evangelism and the appeal of secondary motives."

"Surely no one who reads these words still cherishes the illusion that the preaching and evangelistic function of Protestantism can effectively compete with the educational process as represented either in the public or Catholic schools. A church that lives by evangelism is a weak church; it lives from hand to mouth; it lacks cultural solidarity; its evangelism itself implies its incomplete orientation. This is no discredit to evangelism, which is the scouting and recruiting function of the Christian Church. But the real potency of Christianity is measured by and demonstrated in its educational function." Protestantism has not thought enough of education as a method of propagating itself.

A brief summary of the argument presented in this paper is this: For lack of a sufficient unifying force society is tending toward distintegration. This disorganization is the result of a progressive surrender by the Protestant Church of educational responsibility. At the same time the church has lost the measure of respect, the directing influence, the dominance to which a divinely ordained church is entitled.

And what is the remedy? It is that education should not be child-centered, or doctrine-centered, but God-centered. The state

may well retain her responsibility for vocational and technical education, for scientific experiment and research. Yet even here the church has the duty, through her representatives in the community, of insisting that teachers have good personality and upright character. But the state is not qualified nor could it be trusted to administer a religion-centered system of education. Such education is a function of the church and of the church only. For this purpose was the church ordained. Our irritation with the Catholic Church because it has consistently refused to agree that a democracy should educate all its citizens, our recognition of faults in the Catholic educational system, should not prejudice us against accepting this conclusion.

"If youth is to have a sense of responsibility, there must be rooted in every young heart a deep consciousness of a meaning and purpose to life. Sooner or later every young person is bound to ask himself the question: 'Why am I alive; what is the purpose of my being on earth?' That question demands an adequate answer, and no adequate answer is possible in anything short of fundamental terms. Mere citizenship is no answer, nor economic competence, nor science, nor pleasure, nor self-assertion. . . . The Catholic child is told the answer to that question in these words of the Catechism: 'I am on this earth to know God, and to love Him, and to find happiness and salvation in doing His holy will."[13]

My purpose has been to present the problem and the argument leading to the conclusion that has been drawn. I shall not attempt to present a procedure in detail. Many of the best minds of the church are now working on the problem of Christian education, and progress is being made. The Sunday School may be made more effective. It is interesting in this connection to recall that the Mormon church has for many years devoted a large part of Sunday forenoons to the education of its members, with classes in theology, church history, the Bible, the Book of Mormon, missions, and training classes for teachers. Summer conferences and vacation Bible schools are becoming increasingly significant. This argument emphasizes, too, the fundamental importance of church colleges that are Christian colleges, where the Bible, church

[13]George Johnson, Educational Record, July, 1937, p. 426.

history and Christian philosophy are an integral part of the curriculum, where all the teachers are Christian men and women and all the teaching is permeated with the Christian philosophy of life.

A quotation from this year's report of the Board of Christian Education of the Northern Presbyterian Church is pertinent here. "Within this American scene of a dream dissolving before the eyes of those who have misused freedom, with millions of children and youth growing up without the slightest knowledge of the Christian tradition and with a gigantic system of public education complacently excluding questions of ultimate belief from the curriculum of its schools both low and high, the Christian Church must do its work. And not the least function of the Christian Church in America is to give that transcendent reason for human freedom without which human freedom cannot endure against the rising tide of human bondage. That work can be done, not by the Presbyterian Church in the United States of America standing alone, but only by a united front of the whole visible Church in the United States of America."

In concrete approval of this report the General Assembly of the Northern Presbyterian Church has authorized its Board of Christian Education to raise $10,000,000 as a Sesquicentennial Fund for Christian Education in the years 1938, 1939 and 1940.

I shall bring this paper to an end with the closing words of the Education Report of the recent Oxford Conference:

"The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. It is not the methods by which her Gospel is taught which are of first importance. They will differ according to the education system preferred by various nations and by various communions in the Church. It is all important that her Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of true learning. 'In Thy Light shall we see light.'"

A BATTLE OF LIFE OR DEATH IN EUROPEAN PROTESTANTISM.

By Professor Adolph Keller, *Ph. D.*,

Geneva, Switzerland.

(Dr. Adolph Keller, the Executive Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe and widely known as speaker and author, ranks among the outstanding Christian leaders in the Europe of today. Our readers will recall that his most recent book, *Five Minutes to Twelve,* received high praise when reviewed in the April number of this quarterly. It is our pleasure to announce that Dr. Keller has chosen the Union Seminary Review as one of his chief means of keeping the changing religious situation of Europe before the Churches of America, and other articles from his pen may be expected from time to time—Editor.)

Peace and comfort have never been the characteristics of an evangelical church. Since the beginning, the Church of Christ had to struggle for truth, liberty and its very existence. And such times of poverty, persecution and temptation have generally been periods of spiritual blessing. In a Church which is too much and too long left in peace by the world, something must be wrong. Because its task is to preach the Gospel and to confront man with the living God. Wherever this happens, the greatest attack on the world is made and is answered at once by hidden or open hostility. A Church which does not know the Cross may hardly be called a Church of Christ. Where a Church has to carry this Cross, she has come nearer to Christ.

Many European Churches are going through this experience today and feel in the crisis of the present time a new presence of Christ and the blowing of his Spirit. The Continent today is a huge religious battlefield. The Church idyll is over. It may still exist in some hidden corners, in remote villages, far away from the thoroughfare of modern ideologies and conflicting political powers. On the crossroad of the light and thought of the European nations, the Churches have to fight for their material and spiritual existence, for the old Truth in a new world, for the possibility and liberty of faith in modern States which deny it. To participate in this battle may be for the rest of the Christian Churches the world over a kind of a necessary training for the

imminent struggle between Christianity and modern Paganism, between Christ and Antichrist, a struggle which is still before us and may be decisive.

In order to understand this struggle we have to follow the various battle-lines along which the fighting is raging. They may change from time to time. But three fundamental tensions are visible nearly everywhere in the religious life and thought of the Continent.

I.

The first is the tension between State and Church. This tension was the stimulus of religious life in the whole Middle Age. It ended with the peace made between Emperor and Pope and the acceptance of the Pope's doctrine of the two swords proclaimed in the Encyclical "Una sancta," the temporal and the spiritual sword. The victory was on the side of the Church proclaiming the superiority of the spiritual over the temporal power.

What we see today in many countries looks like a revenge of the State for the humiliation which the Church inflicted on its sovereignty in former centuries. The State claims a sovereignty today which is based on a State doctrine of an absolute or totalitarian character.

There are of course other States where this tension is not felt. In the Scandinavian countries for instance State and Church cooperate peacefully for the welfare of the people. State and Church have concluded a kind of marriage and recognize each other as servants of God's will.

But in a number of revolutionary countries the State has developed a philosophy of its own, a State doctrine which is contrary to the Christian State doctrine and leads to conflict with the Christian Church. This conflict has become acute in Russia, Germany, Italy, France and Spain. Bolshevist Russia has adopted the Marxian or Communist conception of human community for which the State is a necessary or provisional evil and will be replaced later by the classless society. This philosophy is anti-Christian in its materialistic spirit, its belief in class-war and its

contempt of the inmost spiritual values of the individual soul. The hostility of the whole system against the Christian faith is manifest in the suppression of the Bible, in the destruction and rape of thousands of Christian Churches, in the persecution of priests and Christian ministers, in the prohibition of Christian education before the eighteenth year. Oppression, persecution and an anti-religious education have been so effective that one may nearly speak of the end of the Christian Church in Russia. In spite of crowded churches the Church has lost its hierarchy, or, at least, its influence, its theological academy, its property, its religious education, the liberty to preach the gospel. The last Protestant minister has recently been sent away perhaps into a mine or into the Siberian woods. A struggle of Church and State was not possible because the voice of the Church was silenced and she could answer only by prayer and suffering.

The conflict between State and Church in Central and Southern Europe is of another kind. In Italy and Germany a philosophy of totalitarianism has risen which leads necessarily to a conflict with a Church which preached the sole sovereignty of God. It is the conflict between an immanentist or humanist philosophy and a transcendent faith. In Italy the State and in Germany the Nation have nearly a divine character. These are not anti-religious States. Mussolini teaches that the State recognizes the Catholic Church and tolerates or "admits" the Protestant religion. According to him Fascism is an idealistic system with highly moral and religious values. But the State has such an absolute character that we could vary the famous word of a Roman father into the sentence: Outside of the State there is no salvation.

Adolf Hitler, on the other hand, states that the National Socialist State stands firmly on the "positive Christian faith." The emphasis lies here not so much on the State as on the Nation. The Nation composed of pure Germanic Blood is a metaphysical or mystical entity with an absolute character and an order of God's creation.

It is not so much the political power of these States, or the sovereignty of the dictators, which leads to the acute conflict with the Church, but the totalitarian ideology opposed to the Christian

doctrine according to which Christ is the sole Lord of our life. This conflict is at its height in the present moment when an oath of allegiance is imposed on the German pastors. An ordinary "oath of service" or of fidelity towards the State, its head and its law would not have found much opposition. Even Karl Barth a few years ago was prepared to take such an oath with certain reservations. Today the totalitarian character of this oath is so manifest that it is kindling new resistance amongst large number of German pastors.

The conflict between Church and State is so wide today that the discussion of the Oxford World Conference of Churches became focussed on this general theme. The conference felt that the State in many countries has become the great danger and temptation for the Church of Christ, less for its power and secular structure than because the State is more and more based on a theology or ideology of its own, conflicting with the theology of the Church.

II.

This leads us to a second tension in the present religious situation of the Continent. It is of a theological nature. It may be summed up very shortly as the conflict between a natural theology and a theology of Revelation. We may find natural theology already in the Bible which teaches us to see the traces of God's presence and action in Nature and History. Many theologians would not hesitate to discover a kind of natural theology also in Calvin's Institutes and in the Westminster Confession. Natural Theology meant there nothing more than a Christian interpretation of Nature and History. It has become autonomous in our days. This natural theology is in fact a theology of creation which finds God as an immanent creative power in the whole life of nature and mankind, irrelevant of God's Revelation in Christ. It is the God alive and working in the soil of a country, in the vitality of a great nation, in the mystery of the blood, in the vitality of its creative faculties, in the genius of historic leaders. This theology is a rebirth of the old Pantheism with its immanentism,

its moral indifference and its affinity with a vague mysticism discovering God finally, as Meister Ekehart, and following him, Minister Rosenberg, as the scintilla in the inmost of the human soul.

The State philosophy described above saw soon the immanent affinity between its ideology and such a natural theology. The task of this natural theology was then to prove the immanent divine character of this State and to give a good conscience to its servants. Theologians of considerable reputation, mostly Lutherans, like Althaus and others, saw in the State an order of creation by which its empirical function was glorified. State and community were fundamental facts, divine data, which had to be interpreted as exponents of God's will by such a natural theology. Neither Luther's gratitude towards his godly princes nor Hegel's doctrine was quite forgotten by those who saw in the State a manifestation of the Absolute and influenced Lutheran theology much more than Calvinist theology.

It will remain the merit of a Calvinistic theology not only to have seen the temptation of a natural theology to the Christian Church but also to have furnished the weapons to combat it. In the fundamental Reformed dogma of the Sovereignty of God Karl Barth found the rock which broke this vague of a religious naturalism and humanism. The Reformed theology gave birth to that spiritual and theological resistance of the German Confessional Church, a resistance which felt strong enough to say No! where a vague modern Christianity said Yes! and betrayed a theology of Revelation to a theology of mystical creative evolution. The bridge-building between a theology of the State and the theology of the Church was a particular temptation for the so-called German Christians and their friends who forgot that the central and characteristic theology of a Church of the Reformation is not so much a theology of Creation, which we find also in pagan religions, as a theology of Redemption through Jesus Christ. Evangelical theology is focussed on that divine personalism which the Church found in Christ, the apostle's message and the first Christian creeds. The Church does not live on the immanent religious forces in man but on the revealed grace which faith sees in Jesus Christ; on a dynamic act of God and not on a human

religious experience. The human soul may by nature be religious and consider religion as the finest blossom of mankind. But it is doubtful whether Tertullian was right when he said that the soul is by nature Christian.

This whole theology of Revelation and Redemption found the strongest expression in two Reformed theologians of Swiss origin, Karl Barth and Emil Brunner. Their controversy about the place and meaning of natural theology within a theological system should not let us forget the fact that this Neo-Calvinistic theology opposed the principle of the absolute sovereignty of God to any totalitarian claim which may be laid on the Christian Church, exalted Christ as the sole Lord of his Church as against any human leaders and shepherds, and refused categorically to accept any other source or norm of our faith than that which the Church has in the Holy Scripture. In the declaration of Barmen, signed not only by Reformed but also by many Lutheran Church leaders, this new biblicism proclaiming the formal as well as the material principle of the Reformation found a classical dogmatical expression which not only was adopted, at least in its positive elements, by the Confessional Church in Germany but became a kind of an unofficial magna charta for Churches in many lands which hailed this rebirth of the Spirit of the Reformation. The Alliance of Reformed Churches holding the Presbyterian System, at its General Council held at Montreal last year, took a position along the line of that same Barmen declaration. This declaration is not recognized by the leaders of traditional Lutheranism as having the same authority as the historic declarations of faith, as for instance the Augsburg Confession or the Heidelberg Catechism, not to speak of the older symbols of faith.

The whole theological controversy around this declaration, or, in other words, for or against a natural theology, is shaping afresh the relationship which exists between Lutheranism and the Reformed faith. Both groups stand for the material and formal principle of the Reformation: the Bible as source and norm of our faith, and, on the other hand, justification by faith, either in the formula of Luther (*sola gratia—sola fide*), or in that of Calvin, which expressed the same interest in its doctrine on the sovereignty

of God and Election. But German Lutheranism at the present time is not a unit in the same way as, for instance, Scandinavian Lutheranism, which has taken a certain lead. The Confessional group of Lutherans and Reformed in Germany have gone very far in recognizing mutually the essential elements of evangelical faith in both Churches, were even able to celebrate together, at the Synod of Halle in Prussia, the Holy Communion and found a doctrinal interpretation of it acceptable to both. We shall see in the third paragraph that prominent Lutheran Church leaders and theologians like Bishop Meiser, Mahrarens, Elert and Sasse could not approve such an agreement and are afraid of a Calvinisation of Lutheranism.

The Reformed faith is rendering another service to a Church which at the present time is fighting for her existence. By building up the Church from below, from the congregation, it established a structural principle which protects the Church better against the danger of being brought under secular leadership than the other principle by which the Church is built from above, beginning with bishops and consistories and Church governments. The Reichsbishop could not save the German Evangelical Church. What is saving her today is the congregation standing firmly on the historic faith. The congregation, the parish, are saving the Church today. Not only in Germany where single parishes are cells of resistance, but also in Russia where the official Church is smashed while the spiritual life is preserved and kindled again in those small groups here and there, in those "two or three" meeting in the name of Christ.

III.

A third tension characteristic of the religious situation of the Continent may be seen in the discussion between Ecumenism and Confessionalism. We spoke, in the last paragraph, of Lutheran Confessionalism which is very anxious to maintain the confessional barriers between the denominations and stresses confessional differences more than what the Churches have in common. The doctrinal exclusivity of the Augsburg Confession, at least in the Invariata, condemning any union with the Reformed,

mostly of the Zwinglian type, is consciously maintained in such groups as the Martin Lutherbund. A religious synthesis on the basis of a new confession of faith is strongly repudiated in these circles. The Lutheran World Convention has therefore advocated at the Church Conference of Utrecht, as before in Amsterdam, the building up of a World Council of Churches not on a territorial but on a confessional basis. The Presbyterian Alliance took a similar stand. But Calvin was perhaps the best disciple of Luther and Calvinism contains therefore possibilities of mutual understanding as neither confessional Lutheranism nor a reformed Zwinglianism would admit. Both a confessional Lutheranism and a confessional Calvinism as represented in the Barthian movement are therefore rather critical towards an Ecumenism which would try to foster Church union on a non-doctrinal basis. The European Continent has generally not answered the World Conferences of the Churches with the same enthusiasm as American Protestantism did. Ecumenism is easily misinterpreted as being the tendency towards a superficial fusion of Churches. The Ecumenical movement has therefore not simply strengthened the faith in the Una Sancta but awakened simultaneously a new Confessionalism or Denominationalism which is afraid lest the question of truth be neglected in these movements towards Church unity.

This is of course a misinterpretation of that Ecumenism which considers the unity of the Church not so much as resulting from human efforts or theological compromises but as an article of faith, as an objective fact promised and realized by Christ which may be coexistent with the historic differentiation of the Churches. The Ecumenical movement is a new humility of the empirical Churches which confronts them afresh with the eternal truth of the Word of God. It is an act of faith which turns its eyes more towards what God promises and does than towards Christian Churches and theologies could formulate or shape.

Continental Protestantism is engaged, as I said, in a struggle of Life or Death. Humanly speaking, many are not sure whether the Church will win or come to an end, as in Russia and, to a certain extent, in Germany and in Spain. Material distress,

as in Transylvania, Poland, Spain, and the pressure of the State, as in Germany and Russia, may again reduce the Church to that little flock which she was in the beginning. The temptation of a theology of the world may further lead large groups away from the Church into that diffuse Christian latitudinarianism which is such a great problem for Christianity today. But when a Church dies, a new Church of faith is born, as is the case in Russia and Germany, and when men are at the end of their wit, God arises with His power and Spirit, who vivifies when He kills, so that the glory is His alone.

KEEP UP YOUR READING!

There follows a short, unclassified list of recent additions to the Seminary Library now available to out-of-town borrowers. These titles supplement extensive lists which appeared in the April issue of the *Review.* Particular attention is directed to citations of files of valuable journals which appear below. A copy of the regulations governing extension loans may be obtained if the prospective borrower will address a request to the Librarian, Union Theological Seminary, Richmond, Va.

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Christendom. Chicago.
Church History. Chicago.
Expository Times. Edinburgh.
Hibbert Journal. Boston.
International Journal of Religious Education. Chicago.
International Review of Missions. New York.
Journal of Biblical Literature. Philadelphia.
Journal of Religion. Chicago.
Journal of Theological Studies. London.
Missionary Review of the World. New York.
Religion in Life. New York.
Religious Education. Chicago.
Review of Religion. New York.

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In the review of *The Minister's Wife* in our April issue, the address of the publishers, The Brethren Publishing House, should have been given as Elgin, Ill.

EXEGETICAL THEOLOGY.

THE BIBLE AND ITS LITERARY ASSOCIATIONS. *By Margaret B. Crook, and other Members of the Faculty of Smith College.* The Abingdon Press, New York. 395 pages. $2.50. This is one of the most fascinating books that I have read in the field of Biblical literature and associated literature.

The style is simple and moving, being marked by a minimum use of technical words and phrases. The main body of the book contains seventeen chapters which present a bird's-eye view of the literary materials of the Bible itself, together with information relative to translations into various languages, and some most stimulating materials relative to the influence which the Bible has had upon certain writers, such as John Milton, John Bunyan, Richard Baxter and George Fox. A suggestion that the writings of these individuals have also had an influence upon the Bible is worthy of careful thought. To what extent, for example, have some of the mental images resulting from an acquaintance with John Bunyan's Pilgrim's Progress determined the interpretation of certain scripture portions which may, or may not, have been properly understood by Bunyan? The last three chapters indicate the influence of the Bible upon selected phases of Scottish and English Literature. An extensive bibliography and an index, requiring twenty pages of space, are appended. P. H. C.

A New Approach to the Old Testament. *By C. A. Alington,* Dean of Durham. Harper and Brothers, New York. 207 pages. The viewpoint here taken is professedly not novel, the chief novelty being the inclusion of the apocryphal books along with those of the Hebrew canon with which we are familiar. The Old Testament is regarded "as, beyond anything else, an honest account of how a people of religious genius grew in the knowledge of God." What scholars have often said is here made plain for the ordinary reader: that this account of the growth of the knowledge of God was writtten by prophets, from the prophetic viewpoint; that even what we call "history" or "law" is a reflection of the prophetic mind; further, that to view the Old Testament story as prophetic "interpretation" is no slur upon it, for this interpretation is the result of an "instinct for religious truth which transcends the differences of space and time." K. J. F.

Opening the Old Testament. *By Margaret Dulles Edwards.* Charles Scribner's Sons, New York. 135 pages. $1.00. Written for pupils of Junior High School age (and admirably suited to them), this unusual study-book may be used happily by individuals or by groups. It is not exactly a book about the Old Testament but will become one by the young reader's (and writer's) co-operation. In five parts: "The Land and the Book," "The Shepherd Tribes Build a Nation," "The Nation Becomes Important," "The Nation is Divided, And—," "The Nation is Conquered, But—," the pupil is led by a fascinating trail through what is too often the wilderness of the Old Testament. Teachers who find the older part of the Scripture too dry for youngsters should discover this book. Delighted readers will ask: Why does not our own church publish such literature for our own schools? The answer is in the price: one dollar. Find enough Sunday schools willing to pay a dollar each for a beautiful work-book for boys and girls, and our Committee would be only too glad to produce more books like this one. K. J. F.

THIRTY PSALMISTS. *By Fleming James.* G. P. Putnam's Sons, New York. 259 pages. $2.75. This book (as the sub-title "A Study in Personalities of the Psalter as seen against the Background of Gunkel's Type-Study of the Psalms" indicates) is based on Hermann Gunkel's Type-classification of the Psalms, a theory of the origin of the Psalms which has come to be associated with Gunkel's name. Prof. James quotes largely from Gunkel's two books, *"Die Psalmen,"* published in 1926, and *"Einleitung in die Psalmen,"* published in 1933.

Gunkel's theory is that among primitive people poetry sprang out of the various occasions of life. In the Psalms these occasions or "seat in life" was the public worship of Israel. Starting from this principle, he discovers nine types of Psalms, each type adhering to a given form. He holds that the earliest Psalms were "cult poems" composed by priests, but as time passed, individuals came to use these types and various combinations of types to express their religious feelings.

Prof. James has selected thirty Psalms representing each of Gunkel's types for special study. Using Gunkel's studies for the background and setting of each Psalm he sets out to discover something of the personality and religious ideas of the author of each Psalm.

The point at which we would disagree most with the book is the author's wholehearted acceptance of Gunkel's type-study. However, students will find it helpful even here, as it is the fullest exposition in English of this widely accepted theory.

Prof. James has shown that while we may not know their names or the century in which they lived, we can feel the power and personality of these Psalmists because they triumphed in situations such as we know. The book is a fresh and stimulating approach to thirty of the more familiar Psalms and points the way for a similar treatment of other Psalms which will be helpful to the preachers and general reader as well. H. S. T.

STUDIES IN THE BOOK OF DANIEL. *By Robert Dick Wilson.* Fleming H. Revell Co., New York. 280 pages. $2.50. This is the second volume of Dr. Wilson's studies in the Book of Daniel and is published posthumously under the editorship of Dr. Oswald T. Allis. The aim of the author is to establish the authenticity, historicity and entirely trustworthy character of the prophecy of Daniel. His method is to state the objections which have been made against the traditional view of the book, with the assumptions on which those objections are based, then to give the reasons why he believes these asssumptions to be false, and finally to sum up his own conclusions. This is not a book for light reading but one which the critical student of Daniel will find to be of great value. D. W. R.

CHRISTIAN BEGINNINGS. *By Morton Scott Enslin.* Harper and Brothers, New York. 533 pages. $3.75. Dr. Enslin is Professor of New Testament Literature and Exegesis in the Crozer Theological Seminary. His aim in this volume is "severely practical." He wishes "really to in-

troduce the New Testament." "My one purpose," he writes, "has been to try to put within one set of covers the material which it appears to me a student of the New Testament and of the Christian beginnings needs to know."

Part I presents the historical and religious background, from the close of the Old Testament history down to the beginning of the Gospel. This is a very valuable account, presenting in clear and interesting style most of the pertinent data that we need to have as a background for the understanding of the Gospel. In line with other modern scholars Dr. Enslin gives us a more favorable account of the Pharisees than that recorded by the Evangelists. A verse like Mt. 23:15 he dismisses as a "somewhat jaundiced word, attributed to Jesus."

Part II describes rather briefly the beginnings of the Gospel Story. Dr. Enslin writes from the critical point of view and from the position of a rather advanced critic. He rejects "the modern (sic) conjecture that Jesus was started on his career through contact with the Baptist," and holds that more probably the paths of Jesus and John did not cross. "The incorporation of John into the Christian picture" he thinks "was a deliberate and studied attempt by early Christians to vanquish an embarrassing rival."

The stories of Jesus' infancy are to be rejected as pure legend; the Kingdom of God which Jesus preached was the Age to Come, the new age which would suddenly and spectacularly follow the cataclysmic end of the present age; the ethics of Jesus are an "interim ethic," though the author prefers the term 'kingdom ethic'; it is doubtful whether Jesus regarded himself as the Messiah or that he claimed to be the supernatural figure destined to be the Final Judge of men: the conviction that Jesus was not defeated by death did not need to be bolstered up by the discovery of the empty tomb; the later conventional (!) explanation of a series of supernatural appearances of the Risen Lord grew very likely out of the experiences of a single disciple—Simon Peter. As one reads Dr. Enslin's account of the early church it seems at times that he regards the best in Christianity as a heritage not from Jesus but from Judaism, a heritage however that was transformed under the influence of the thought and practice of the Graeco-Oriental world. By the middle of the second century—and probably much earlier—it had become one of the Graeco-Oriental cults (mystery religions) and like the others offered salvation to its converts through its divine Lord. In one respect however Christianity differed from the other mystery religions. In it—due largely to the labors of Paul—morals and religions were one.

Part III—more than half of the book—deals with the Literature of the Christian Movement. In this section we have in fact another introduction to the New Testament, giving not only the standard conclusions and problems of the Higher Critics but also many of Dr. Enslin's own novel conjectures. Second Thessalonians he holds is unPauline, along with the Pastoral Epistles, as a matter of course, Ephesians is doubtful. Colossians, Philippians and Philemon were written from Ephesus, not Rome. Hebrews

was written very likely as late as 110 A. D., neither of the Petrine epistles were written by Peter; James was written sometime between 70-125 A. D., probably by a Jew, but certainly not by the brother of the Lord; First and Second John were written probably in the first quarter of the second century and not by one of the original followers of Jesus. Third John was by a different hand; as was also the book of Revelation (neither by John the Apostle).

Dr. Enslin doubts the existence of "Q." Mark he thinks was used by Matthew and both by Luke. All three were editors or artists who freely manipulated and altered their materials. Mark was in no wise dependent on Peter. John is well nigh worthless for the historian who desires to glimpse the Jesus of history. Probably its author had never had direct fellowship with Jesus.

The book closes with an excellent section on the canonization of the New Testament writings and on the problems and the materials of the textual critic.

The volume as a whole is excellently conceived and well written, and has high value for the student. Its radical conclusions will destroy its value for most conservatives. E. T. T.

A CONSERVATIVE INTRODUCTION TO THE NEW TESTAMENT. *By Samuel A. Cartledge.* Zondervan Publishing House, Grand Rapids, Mich. 198 pages. $1.50. Dr. Cartledge is Professor of New Testament Literature and Exegesis at Columbia Theological Seminary, Decatur, Ga. He believes that conservatives need not fear the results of Biblical research and that they have the right to present as strong a case as possible for the conservative viewpoint. The facts in the Bible and in the traditions of the church are open to the investigation of all scholars, and the difference in the conclusions arrived at is not due to the fact that some have more information than others but that conservatives and liberals interpret the available facts in accord with their fundamental theological assumptions. The liberals are no more "unbiased" than the conservatives. Dr. Cartledge starts with three assumptions: the Deity of Christ, the Inspiration of Scripture and the reasonableness of the Supernatural. His conclusions, not unnaturally, are in line with the traditional position of the church, which has also possesssed these assumptions.

The book is divided into two parts. Part One contains five short chapters dealing with the Principles of Interpretation, The Transmission of the Greek Text, The Canon of the New Testament, The Language of the New Testament and The Pagan Religions of the Roman Empire. Of necessity the treatment of these themes is very brief, but the reader should be intrigued by the information given to seek a wider knowledge in these fields. Part Two (the bulk of the book) is a special introduction to the various books of the New Testament in which are discussed the authorship, occasion, etc., of each book, and a brief summary of the contents of each given.

In regard to the critical questions, Dr. Cartledge gives the various viewpoints, both conservative and liberal, and tries with perfect frankness to point out the strength and weakness of each position. Much of our information rests on tradition, and he attempts to evaluate the tradition, and where certainty is not possible, he frankly says so. There are three brief appendices, one giving a suggested New Testament Chronology and the other two dealing with the Miraculous in the New Testament and the Inspiration of the Bible.

This book should meet a real need in our church. It gathers up in one volume material which is needed for an intelligent understanding of the New Testament and it presents that material from a viewpoint with which we are in sympathy. J. E. B.

THE VALIDITY OF THE GOSPEL RECORD. *By Ernest Findlay Scott.* Charles Scribner's Sons, New York. 213 pages. $2.00. Dr. Scott is the veteran professor of New Testament at Union Seminary, New York. His approach is, of course, that of the liberal or radical school but his results come very close to those of conservative criticism. For many years radical criticism has assumed that little or nothing could be known about the actual facts of the life of Jesus beyond the fact that he actually did live. The Gospels have been considered of very litttle historical value. Each radical critic constructed the kind of Jesus that would fit his own theories. Professor Scott sharply challenges these negative conclusions. He does not treat the Gospels as inspired literature, of course, but as simple historical sources. But even on that basis he marshals his proof that they must be considered trustworthy sources. He dates the Gospels rather late, but before them came the written sources and even before them came the fixed "forms." The Christian tradition became fixed after only a very short interval, under conditions that made it possible for it to be accurate—even more, under conditions that demanded that it be accurate. Dr. Scott realizes much value in *formgeschichte,* but it is interesting to see him use it as a virtual guarantee of the truth of the material considered important enough to have been committed to a fixed form. He argues that the early Christians did consider it a matter of supreme importance that their beliefs were founded on real facts. One hesitates to criticize a book that is filled with such valuable material, but a conservative cannot help feeling that when Professor Scott comes to the miracles he is illogical or unnecessarily vague. They cannot be separated from the earliest historical documents except by most subjective criticism. At times it looks as if Professor Scott is ready to believe in some of the miracles, then he becomes vague, or he lightly dismisses them as the product of a superstitious age—using exactly the same kind of subjectivism against which his whole book is aimed. The book is technical, but it is most interesting. It should be read by every student of historical criticism, conservative as well as radical. It may well mark the beginning of a new epoch in criticism. S. A. C.

THE MISSION AND MESSAGE OF JESUS. *By H. D. A. Major, T. W. Manson, and C. J. Wright.* E. P. Dutton & Co., New York. 956 pages. $5.00. This book is an exposition of the four Gospels in the light of modern research, produced by scholars of the first rank, who have collected a vast store of knowledge in the field of New Testament critical study and who write clearly, reverently and sympathetically. Their book is not simply a collection of conclusions reached by others but also contains many new contributions of real value. The viewpoint of the authors, as a whole, represents the liberal attitude of what is commonly spoken of as "modern scholarship." With many of the underlying assumptions, conclusions and interpretations of the book we do not find ourselves in accord, but we cordially commend the book as a valuable aid to the study of the New Testament Gospel and as giving in scholarly, readable form the view of these writings which is generally current in present day circles of critical scholarship. D. W. R.

THE ACTS OF THE APOSTLES IN PRESENT DAY PREACHING. *By Halford E. Luccock.* Willett, Clark and Co., Chicago. 166 pages. $1.50. This book Dr. Luccock declares is an attempt at a perilous business,—that of translating some of the history in Acts in contemporary terms and parallels. Passage by passage Dr. Luccock goes through the first eight chapters of the book and draws out their meaning for the present day. "These eighty or ninety brief commentaries are not scholarly treatises, though they are solidly based on the results of scholarly research. Neither are they fully worked out sermons, but the material for a thousand sermons. Ideas come tumbling breathlessly over each other, in brisk sentences packed with suggestion." The book teems with illustrations from literature and from life and has all of Dr. Luccock's well known charm. Some, it is true, will not agree with the author's diagnosis of our social needs; on rare occasion one becomes aware of his acceptance of the results of critical Biblical scholarship; frequently the thought occurs that the author has not escaped the danger that he himself recognizes, the danger of violently reading back into the record what simply is not there,—nonetheless this is one book on Acts which every minister will want to read and possess. It is intellectually stimulating as well as spiritually refreshing, and it opens one's eyes to new values in the Book of Acts for our modern day. This book, and its sequel, which will deal with the closing chapters of Acts, are, next to a critical commentary, about the best literature that the preacher can possess on the Acts of the Apostles. E. T. T.

INTERPRETATION OF THE EPISTLE TO THE HEBREWS AND THE EPISTLE OF JAMES. *By R. C. Lenski.* The Lutheran Book Concern, Columbus, Ohio. 685 pages. $3.50. This is the tenth volume to be published of the set of New Testament commentaries being prepared by Dr. Lenski. Other volumes in this series have been reviewed in *The Union Seminary Review* for Jan. 1937 (Romans), July 1937 (Galatians, Ephesians and Philippians), Jan. 1938

(Colossians, Thessalonians, Timothy, Titus and Philemon). The present volume gives the same type of thorough, conservative, dogmaic yet thought-provoking exegesis. Dr. Lenski believes that The Epistle to the Hebrews was written probably by Apollos to a purely Jewish Church group in Rome shortly after the martyrdom of Paul. He holds that one of Paul's greatest achievements in Rome was the conversion of about half of the Jews (some believed—some disbelieved, Acts 28:24, so about "fifty-fifty"). These Jewish Christians did not join the mixed group of Christians in Rome but remained a pure Jewish-Christian group. They thus avoided the early persecution, but after Paul was killed and Christianity became an illicit religion they were tempted to return to the safety of Judaism. It was then that Apollos wrote to them, urging them to remain true to their Christian profession. The Epistle of James, he believes, was the first of the New Testament writings to be produced. Its author was the leader of the Jerusalem Church, but he argues that James was not the brother of Jesus but his cousin, the son of Mary's sister, the word "brother" being used in a looser sense than we use it. Many may not agree with his suggestions as to the authorship and occasion of these Epistles but all will find his interpretation of the text stimulating.

J. E. B.

THE ROMANCE OF THE FUTURE. *By C. Gordon Brownville,* Pastor of the Tremont Temple Baptist Church, Boston, Mass. The Fleming H. Revell Co., New York. 156 pages. $1.50. This book grew out of a series of midweek services held by the author in his church at which he presented the meaning of the Second Coming of Christ in its relationship to the Millennium, the Church, the Nations, the Jews and Palestine, the Unsaved, the Saved, and the Thousand Years and After. The author believes that "God has recorded history in advance," and the history which he finds so recorded is the usual Dispensational scheme popularized by the Scofield Bible: the Church a "mystery" which will be removed from earth at the Rapture before the Tribulation; the restoration of the Roman Empire, out of which will arise the Antichrist; the Revelation of Christ followed by the judgment of the Nations and the establishment of the earthly Messianic Kingdom; the final revolt, the Judgment of the wicked and the establishment of the eternal order. The author's presentation is clear and interesting, but necessarily, because of the audience addressed, is only a restatement of, and not an argument for, a system of interpretation for which many think there is no adequate Biblical basis.

J. E. B.

SYSTEMATIC THEOLOGY.

FOUR WAYS OF PHILOSOPHY. *By Irwin Edman.* The Henry Ward Beecher Lectures delivered at Amherst College. Henry Holt & Co., New York. 331 pages. $2.00. From among the many possible and actual ways of philosophic thinking, the author has chosen four for description and exposition: philosophy as logical faith, philosophy as social criticism, philosophy as mystical insight and philosophy as nature understood. Besides these four chapters there is an introduction giving the author's statement of his own approach, and an epilogue which restates that point of view in the light of the four types considered. The book is done with fine literary skill, and frequently the diction and rhetoric rises to sublime heights. As with so many other books these days, the constructive portions are disappointing. The opening chapters encourage one to hope that here is a book that begins with a passion and ends in a flame. But instead of a flame one encounters a mist, albeit pierced by broken gleams of fire.

Being a philosopher by vocation, the author unconsciously sets himself an impossible task—to discuss dispassionately these four ways of philosophy. Instead, then, of holding the scales evenly, he succumbs more and more to philosophic prejudice and becomes in the sequel almost a special pleader, when one looks for a judicial attitude. However, Professor Edman is clear-eyed enough to perceive this and generously pleads guilty to the impeachment. "The reader of these pages," says he "may well have discovered the naturalistic prejudices of the writer, not simply in his statement of what he has called 'nature understood' but in his treatment of idealism, mysticism, and philosophies of society." And yet this book will be read with a certain pleasure by all those minds typified by the four ways of philosophic thinking. While the idealist and the mystic may be pained by the rapier thrusts given their method of approach, they will be delighted by the subtle rebuke of the man who lives by his faith in logic alone. The naturalistic philosopher will of course delight in the skillful dialectic which the author employs so courageously against the others.

If one can prevent himself taking, if not philosophy, philosophers, too seriously, one can read this book with pleasure and not without profit. After reading these lectures the impression left on my mind may be expressed in Browning's query in Rabbi Ben Ezra: "Whom shall my soul believe?" Like all other men I am thrown back on my own resources for a philosophy; and while my philosophy may and of course is vulnerable to the sword of logic, it is mine and I cling to it. I have learned not to expect much else in books written today than a reflection of the times in which we live. While this advocate has made a strong case for his client, philosophy as 'nature understood,' the verdict of the careful and reflective reader must be phrased in the Scottish legal formula, "not proven." The author admits his failure to understand nature, but his faith in his method is strong. He believes that

when nature is better understood, this way lies success in philosophizing. In this it seems that he unconsciously embraces philosophy as logical faith.

F. H.

THE CREED OF AN IDEALIST. *By Rev. Edward McCrady, D. D.,* Professor of Philosophy, University of Mississippi. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 103 pages. $1.00. The author's purpose in writing this book is to strengthen one's loyalty to the Scriptures. His heart burns with a holy zeal for "the faith which was once delivered unto the saints," and I commend him for his noble purpose and aim, but I seriously question the means he has employed. Personally, I believe it is impossible to prove his thesis, namely, that "Idealism is the explicit teaching of Holy Scripture" (P. 16). The reason he gives is "that Matter is the Creation of the Divine Spirit who is none other than a Supreme Mind or intelligence." It would appear that the author is an Idealist in philosophy and theology because he believes the Scriptures teach it. My first fault to find with this book is its bad logic. One who writes any book, but most of all a religious book, ought to feel the responsibility such a task imposes. One accustomed to think logically easily detects a fallacy and bad logic does the reader no harm, but so many readers accept faulty logic without realizing it that serious damage may be done. To lead the reader to accept mere assertion for proof is a serious fault. For instance, it is one thing to say, as the author does, that "it should be obvious that every orthodox Christian (whether he realizes it or not) is necessarily committed to Idealism inasmuch as this is the explicit teaching of Holy Scripture," and a very different thing to prove it. It may be proved to be true, but not in the manner of the author.

Every author should be careful to be consistent with himself. This Dr. McCrady has failed to be. For instance, on page 26, he says: "Manhood developed *ad infinitum* is synonymous with Godhood," but on page 31 he says that "Manhood developed to its Limit is Godhood." Of course the author knows that his Latin phrase means without limit. We, then, have him saying that "without limit is synonymous with limit." Now which alternative does he choose?

There are several theological positions taken by the author from which I dissent. To give but two: "Hence in the Ideal of Christ (the Vision of the God-Man) only is there Eternal Salvation for Man." My theology and my needs alike demand something more substantial than an ideal, even if it is spelled with a capital. Does the author mean that it is not in Christ but merely in the Ideal of Christ that salvation stems? Again: "Finite (Human) Reason developed *ad infinitum* is synonymous with Infinite (Divine) Reason." I am not sure that I understand what this means, but if the Doctor is saying that one, if not the chief, end of man is to become God, then I do not believe it. If such be the fruits of the creed of Idealism, it is a dangerous creed.

F. H.

WHERE GOD AND SCIENCE MEET. *By Samuel Edwin Anderson.* Meador Publishing Company, Boston, Mass. 235 pages. $2.00. The theme of this book can be expressed in the following quotation with which the book ends: "From the immortal Supreme Intelligence came the tiny quanta of energy that animate these bits of clay and make of them the Sons of God." By very frequent and very lengthy quotations from scientific books and medical journals the author attempts to show the electrical nature of life, or to put it in his own words, ". . . consciousness is the concomitant of the molecular action involved in the synthesis and deposit of lecithin, upon the neurofibrillas in the cortex of the brain, which synthesis and deposit is accomplished by the passage of the electrical stimulus through an electrolyte which is contained within the synapses of the nerves." And further, "that the cells of the body are in effect tiny Leyden jars, positively charged without and negatively charged within . . ." But all of this electrical energy is proof of the divine immanence and suggests the presence of the Supreme Being. It is the same thesis of Dr. George Crile's book *The Phenomena of Life—a Radio-Electric Interpretation,* from which this author quotes frequently, but unlike Dr. Crile he does attempt to link this energy with God. However, one does not feel his argument is very convincing, and from the quotations given, obviously the book is not for the layman in science. J. A.

THE RIDDLE OF THE WORLD. *By D. S. Cairns.* Round Table Press, New York. 378 pages. $3.00. Dr. Cairns is a gifted Scot who for twenty-five years has been Principal of the Theological College in Aberdeen. He has the rare ability of presenting a deep philosophical subject in simple, readable language. In this volume he unfolds in a masterly way arguments against "Humanism" that would seem to be unanswerable. He also gives the solution of the Riddle of the World offered by the Hebrew Scriptures. As a climax he states the substance of the Christian faith as it deals with this riddle.

In seeking to give an idea of the value of this book I cannot do better than to quote a few sentences from the preface written by Dr. Robert E. Speer: "In The Riddle of the World Dr. Cairns deals with the isssues which have been for a generation the great issues of philosophy and religion, and especially of the Christian faith. And we have here a thoroughgoing setting forth of the theistic as against the materialistic view of the world, of the spiritual as against the secular view of history and the life of man, and of Christian supernaturalism as against naturalistic or semi-naturalistic humanism. Especially do we have here as fine a presentation as one knows of the problem of freedom and of the mystery of evil. And the steadiness and freshness of Dr. Cairns thought is matched by the clarity and charm and vigor of his spirit." D. H. O.

REVELATION. *A Symposium, Edited by John Baillie and Hugh Martin.* The Macmillan Co., New York. 312 pages. $2.50. The names of the

contributors to this symposium will reveal at once its value to every student of contemporary theology. There is a preface by John Baillie, Professor of Divinity in the University of Edinburgh, on the general topic of Revelation which introduces the theme and gives us the key which enables us to understand the various essays which follow. These essays are contributed by seven distinguished writers representing different Christian traditions —different communions as well as divergent schools of thought—who give us their own understanding of the meaning of revelation in the light of the various traditions in which they stand. Bishop Aulen was invited as a fitting representative of Lutheranism and Scandinavia. Karl Barth, representing the Swiss Church of the Reformation, was invited to set forth the view which he has made so peculiarly his own and which has deeply influenced Christian thought in so many different communions. Sergius Bulgakoff was invited to represent the Orthodox Church and Father D'Arcy the Roman Catholic. William Temple, Archbishop of York, was chosen as the best representative of the Church of England and of British theological thought in general. Walter M. Horton, a Baptist, was taken as an eminent and typical representative of the rising generation of Christian thinkers in America. An introductory essay of a more general kind is written by T. S. Eliot, as one who, standing on the frontier between theology and belles-lettres, has of late years done so much to interpret literature to the theologians and theology to the man of letters.

There is no better volume to which one can go for an understanding of the concept of Revelation as it is held in leading Christian communions. On many points there is naturally a wide divergence of view. But all the contributors agree on the fact of revelation and on its importance for the present age. "We are all agreed," says Dr. Baillie, "that there is no hope of deliverance from the evils that are threatening our age, and that so often appear to be leading us to the abyss of dissolution, save in the whole hearted reassertion, as over against the prevailing secularism of our age, of the revelation of God in Christ." E. T. T.

WHY DO I BELIEVE THE BIBLE IS GOD'S WORD? *By Wm. Dallmann.* Concordia Publishing Co., St. Louis, Mo. 138 pages. 75c. This little handbook is attractive in binding and makeup, though the print is small. It is easy reading and marked by a clear and cogent reasoning. Much scholarly information is adduced to bulwark its fundamental thesis. The matter of fulfilled prophecy is treated in detail, with fascinating conviction for an open mind. It is a veritable thesaurus of the evidences of Christianity and the inspiration of the Scriptures. Its defense of the Bible is scholarly and fair, with effective refutation of its strongest critics. The author has a somewhat new approach to the divine origin of the Bible and this is a book which will prove exceeedingly helpful to any thoughtful or scholarly mind that has difficulty with inspiration. The author's viewpoints are conservative and are well substantiated throughout. S. M. G.

INTERNAL EVIDENCE OF INSPIRATION. *By Harry Rimmer.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 244 pages. $2.00. Dr. Rimmer has rendered a good service by pointing out that the Bible carries its own evidence of inspiration. It is true, as he says, "the Bible does not need defense so much as it needs exposition." Since inspiration is God's method of conveying His revelation to man, we should not be so dogmatic in our theory of inspiration as to put limitations on God. In a very forceful and popular style the author sets forth four evidences from the Bible itself for its inspiration, namely, the content of the Scriptures meet a deep human need; the claim of Prophets and Apostles to speak the word of the Lord; the testimony of Jesus Christ; and the witness of prophecy. If this book will bring people to read for themselves the Bible, it will perform a real service.

J. C. S.

THE DISTINCTIVE ELEMENTS IN CHRISTIANITY. *By Professor Karl Holl.* English Translation by Rev. Norman V. Hope, M. A. B. D. with a Foreword by Rev. Hugh Watt, D. D. Charles Scribner's Sons, New York. 71 pages. 90 cents. Professor Karl Holl was Professor of Church History at Tübingen from 1891 to 1906 and at the University of Berlin from 1906 to 1924. In 1924, he was appointed rector of Berlin University, which office he held until his death in 1926. He was recognized on the continent as one of the leading scholars in the field of church history. The book before us is a translation of his famous essay, "Urchristentum und Religiongeschichte," which was published in the German in 1925. The essay is significant because it seeks to find the unique element in Christianity, the element which differentiated it sharply from other Oriental religions and gave it the power to conquer the Roman world. Professor Holl finds this unique element in the conception of God that Christianity proclaimed. In contrast to the founders of other Oriental religions, Jesus, says Dr. Holl, is unique in that he preaches "a God who wants to have dealings with sinful men, a God to whom he who has sunk deep stands in certain circumstances especially near." Dr. Holl goes on to show that in the midst of its contact with other religions Christianity preserved its unique element and refused to allow its central message to be toned down by Jewish and pagan influences. The essay abounds in penetrating insights into the nature of the history of the early church, and we are grateful to Mr. Hope for giving us a translation of it.

H. R.

THE QUEST FOR HOLINESS. *By Adolf Koeberle, D. D.* Augsburg Publishing House, Minneapolis, Minn. $2.50. This solid theological study of sanctification was reviewed and commended in the *Union Seminary Review* for October, 1936, p. 69f. The first printing, by Harper, is exhausted; now a great Lutheran publishing house has given us a second printing with a valuable classified index added. Justification, sanctification and assurance are treated from a conservative Biblical standpoint. The author undertakes

to correct Barth and presents the "paradox of future hope and present possession." W. T. R.

WHY DID JESUS DIE? *By J. G. Riddell.* The Abingdon Press, New York. 220 pages. $1.50. Dr. Riddell is professor of Systematic Theology at the University of Glasgow, and from the point of view of scholarship he has given us the kind of book that we would expect from the man who holds this position. At the same time he has given us a brief discussion of the meaning of the death of Christ that is written in simple language and can be read by the ordinary layman. The book is remarkable for the sympathy with which it states opposing positions and for the skill with which it brings out the important elements of truth that are to be found in the various theories through which men have sought to understand the message that is spoken to us through the death of Christ. This will prove a very suggestive book for the minister who wishes to preach a series of sermons on the meaning of the cross. H. R.

CHRIST IN HIS SUFFERING. *By K. Schilder.* The Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 467 pages. $3.00. This remarkable book is not one to be read hurriedly and superficially but slowly and meditatively, that its rich meaning may sink into our souls. It is a translation, extraordinarily well done, of the first of three volumes on the sufferings of Christ, from the pen of a brilliant Dutch theologian. In this volume, which carries the discussion through the events of the Garden, the author shows that the penal sufferings of Christ were not confined to what transpired on Golgotha and were immeasurably added to by seemingly insignificant details of the incidents that preceded his crucifixion.

The author is a theologian, a Calvinist, a psychologist, an exegete and a student of prophecy. His style is characterized by beautiful imagery, scintillating epigrams and a wealth of unusual and suggestive words. Especially striking are the titles of the chapters.

It is said that in the Netherlands no minister preaches on the Passsion without first consulting Schilder. This book is a mental and spiritual stimulus, brings a deeper and fuller appreciation of the nature and extent of Christ's sufferings for us and sets forth tenderly and reverently the meaning of the Atonement. R. A. L. Jr.

IF A MAN DIE SHALL HE LIVE AGAIN? *By Harry C. Mark.* Zondervan Publishing House, Grand Rapids, Mich. 132 pages. $1.00. Here is another contribution to the extensive literature available which has been written in answer to this age-old query of Job. The author is a pastor in Hummelstown, Pa., and comes to the study of this great question from the viewpoint of a pastor. The chapters of this book were originally written as sermons, and the sermonic style is evident throughout. The author's plan is to answer this question first from the light of reason and then from the

fact of revelation, bringing as the most conclusive evidence of the fact of immortality the resurrection of Christ. The balance, and major portion, of the book is taken up with chapters on "The Abode of the Dead," "The Danger and Delusion of Spiritualism," "The Fallacy of Soul-Sleep," "Heaven—A Place or Condition," "The Nature of Heaven," "What Shall We Do In Heaven," "Shall We know One Another In Heaven?" "The Absent Living" and "Eternal Life." These studies provide a wealth of information and suggestion for a series of Pre-Easter Services or mid-week discussions on the life after death. The 132 pages of this book are closely printed, and it is by all means worth far more than its modest price. J. S.

WHAT HAS CHRISTIANITY TO SAY? *By F. R. Barry.* Harper and Brothers, New York. 192 pages. $2.00. This splendid book is by the Canon of Westminster, the author of a similar book of a few years ago, *The Relevance of Christianity.* In his own words, "it is an attempt to meet the point of view of the ordinary thoughtful Briton (and he might well have added, 'the ordinary thoughtful American') who believes in his heart that Christianity holds the solution for the world's need, but is uncertain what it really has to say." The material is divided into six chapters, every one of which give excellent titles for sermons and in which there is enough material for several sermons: Theology and Politics, Faith and Fatalism, The God Christians Worship, What Is Man?, The Christian Standard, and Standards and Compromises.

The book has the kind of message that Christians desperately need now—a message of belief in man and belief in God, but with the belief in God being paramount, in order that our belief in man may be the correct one. "What Christianity has to say is primarily something about God, the Reality who makes the world real . . . . The way of liberation and renewal is the way of recovered faith in the true God." The questions which the church today must answer are no longer within the church's own control. They are forced upon the church from the outside—by Communism, Nationalism, Fascism "and all those other titanic forces which are smashing in the gateways of history and drawing all our lives into their conflicts."

This is a disturbing book, but it is the sort of disturbance we need lest we be asleep while the storm is raging. It is the finest book on Christian Ethics that the reviewer has seen in a long time, and the finest thing about it is the way it ties up all of our ethical concepts with the Biblical teaching about God and His dealings with men. It makes the finest defense of democracy, showing how it is vitally connected with our belief in God as Father and our fellow-men as brothers. It is the answer that we must make today to the totalitarian states and their dictators. "Democracy . . . becomes almost impossible to defend, except on the basis of Christian theology ..... But if Man is a spiritual personality—in religious lan-

guage, a Child of God—then the whole situation is different . . . . What Democracy needs for its survival is the leadership of spiritual conviction."

If one is discouraged today about the need for the church, read this book. It will make you stand on your feet and looking toward the forces arrayed against the church say with the title of the recent book by Martin Niemoller, "Here Stand I." This book will put iron in your blood. It will do more than that; it will quicken faith in your heart. It is not a large book, but its treatment of its subject makes you agree it is a great book. Sell some of the books in your library that clutter your shelves and buy this book. If I were going to give one recent book to Seminary graduates this year, it would be this. J. A.

HISTORICAL THEOLOGY.

SEVENTH CENTURIES OF THE PROBLEM OF CHURCH AND STATE. *By Frank Gavin.* Princeton University Press, Princeton, N. J. 132 pages. $2.00. Dr. Gavin is concerned here with the problem of church and state as envisaged by leading figures through the seven centuries from Justinian to Wycliff, more particularly with the origin, application and opposition of two contrasted theories of church and state. One view stems from Justinian, who by his rather optimistic view of human nature and his view of the coordinate dignity of the sacred and secular aspects of society is entitled to rate as the father of all those who maintain the independence of civil from ecclesiastical power and in some sense of those who subordinate the ecclesiastical to the civil. The other view is based on Augustine, who out of his pessimism in regard to the natural man laid the foundation for the theory of the supremacy of the spiritual power, which was most nearly realized under the Medieval popes. "The nemesis of medieval church claims," the author points out, "was the counter attack on the part of the state which had produced modern secularism." The author's real purpose, we note, is to suggest the historical antecedents of the dominant present-day solutions of this age-old problem. The book is based on an independent study of the sources, with samples of the pertinent literature quoted or summarized. It is a work of immense erudition, of interest chiefly to the scholar. E. T. T.

RELIGIOUS LIBERTY IN ENGLAND, 1603-39. *By T. Lyon.* Cambridge: at the University Press; New York: The Macmillan Co. 242 pages. $2.25. In these days when religious liberty is denied in many lands, and civil liberties are threatened in some sections in our own land, there is practical value as well as historical interest, in tracing the beginning of religious liberty in England. As the author concludes: "It becomes of the greatest

importance that in every generation the case for liberty and toleration should be stated afresh, because the logic by which it defends itself is more subtile than the theory of persecution, and requires more judgment and intelligence in the reader." Again: "toleration is not a state or a theory which, once achieved, endures for ever like some principle of human knowledge. It is a principle which each generation has to strive for afresh, in theory as in practice, because even when secured it remains the most precarious of all human achievements."

Mr. Lyon is concerned not with the practice of toleration in this volume but with the birth of the idea of religious liberty in England. In tracing the genesis of this idea he gives us incidentally a survey of the views of the various sects in England on the subject from the death of Elizabeth to the calling of the Long Parliament under Charles I. It is clear, readable account which any one interested in the subject will find of great value.

E. T. T.

THE SEPARATION OF CHURCH AND STATE IN ITALIAN THOUGHT FROM CAVOUR TO MUSSOLINI. *By S. William Halperin.* The University of Chicago Press, Chicago. 115 pages. $2.00. This valuable historical work deals with the conflicting theories of church and state held in Italy from Cavour, who created the modern Italian nation, to Mussolini, who dreams of resurrecting the ancient Roman Empire. The idea of separating church and state, espoused by Cavour and many of his contemporaries, the author notes, gave rise to a battle of theories which has been waged by leading political philosophers and statesmen from that day down to the present. It is only against this background that we can fully appreciate the fascist theory of church and state, the most authoritative and systematic exposition of which we find in the writings of Giovanni Gentile. Thoroughly Hegelian in outlook, Gentile had emphasized the all-embracing character of the state long before the revolutionary events of 1922. "Politics and religion," he maintained, were "two independent and complementary manifestations of the human spirit which found its highest expresssion in the state. Upon this premise Gentile, after Mussolini's advent, erected an elaborate theory that was trumpeted far and wide by the zealots of the Fascist regime."

Mr. Halperin's work throws light not only upon the relations of church and state in Italy but also upon the relations of church and state, particularly the Roman Catholic church, in every land, and upon the nature of the Roman Catholic church itself. It is an outstanding historical work, which is easily read and which should appeal to the average reader as well as to the scholar.

E. T. T.

CHILDREN OF LIGHT. *Edited by Howard H. Brinton.* The Macmillan Co., New York. 416 pages. $3.50. This book consists of a series of essays written by students of Quaker history in honor of Rufus Jones on the occasion of his 75th birthday. "Children of the Light" was an early name

for the Quakers, and these studies illustrate various ways and means by which the "Inner Light" was followed by its children. The first five essays deal with the founders of Pennsylvania and New Jersey, the next three with Quaker dealings with the continent of Europe as carried on in Hebrew, Latin and Dutch. Quakers during the American Revolution are represented by two essays. The next four deal with various aspects of life in the Society of Friends in the 18th and 19th centuries, and the final essay presents general considerations which have a bearing upon the whole history of Quakerism. The book is designed particularly for the Friends, or for other close students of its history. There are however items of more general interest, thus the influence of Amyraut, head of the famous Calvinist school at Saumur upon William Penn, the influence of Penn upon the Constitution, the relation of Mennonites and Quakers, the part played by the Quakers in the Revolution. E. T. T.

MAKERS OF CHRISTIANITY FROM JOHN COTTON TO LYMAN ABBOTT. *By William W. Sweet.* Henry Holt and Co., New York. 351 pages. $2.00. History is most palatable to the average reader when it is written in terms of its leading personalities. Members of the faculty of the University of Chicago have in recent years given us such a history of the Christian church, —three volumes, all written in accordance with the hightest historical standards, yet popularly, so as to be enjoyed by the average minister or serious minded laymen. The first volume, by Shirley Jackson Case, takes us from Jesus to Charlemagne; the second, by John T. McNeill, from Alfred the Great to Schleiermacher. The third and present volume, by William W. Sweet, our own leading church historian, deals with the representative figures who have made the church in America. It is a new approach to the history of the church in our own land, one which will be enjoyed and one which might be utilized to advantage in the presentation of the subject to one's congregation. This book is highly commended and recommended.

E. T. T.

LETTERS OF JOHN DAVENPORT: PURITAN DIVINE. *Edited by Israel MacBeath Calder.* Published for the First Church of Christ in New Haven by Yale University Press. 301 pages. $3.00. Miss Calder, Professor of History in Wells College, has collected and edited all the extant letters of John Davenport in this volume, letters ranging from the year 1624 to the year 1669-70, and has prefaced them with a brief biography. Together they give a definite picture of his life in England, his sojourn in Holland and the events that led up to his decision to settle a plantation in New England. The majority of the letters however are given over to the thirty years in which he served as spiritual and temporal leader of the New Haven Colony. Though they deal mostly with matters of a private and personal nature, they do throw light on the interlaced activities of church and state during the formative years of the New England settlements. Writtten for

the historical student rather than for the ordinary reader, this is a valuable addition to the historical literature dealing with the Puritans in New England. E. T. T.

HUGH WILSON: A PIONEER SAINT. *By T. M. Cunningham.* Wilkinson Printing Co., Dallas, Tex. 150 pages. Hugh Wilson was born in North Carolina near Statesville March 16, 1794. He graduated from Princeton Seminary and was ordained by Concord Presbytery in 1822. The following year he settled in Mississippi as a missionary to the Indians. The removal of the Chickasaws across the Mississippi in 1832 ended this phase of Mr. Wilson's ministry. He served as a pastor in Tennessee and then in 1837 was commissioned as a missionary to Texas, not yet joined to the United States. Here he labored for the rest of his days, one of the pioneer saints who laid the foundations of Presbyterianism in what is now the third largest synod in our General Assembly. When he died in 1868 he was regarded throughout the Synod as its patriarch.

Dr. Cunningham has given us an interesting account of this outstanding Presbyterian pioneer. It is not only an inspiring biography but also an important contribution to our Presbyterian annals, a study based on careful historical research and one which throws much light upon early Presbyterianism and especially upon the beginnings of the Presbyterian church in Texas. There are a number of illustrations. E. T. T.

MY FATHER: AN INTIMATE PORTRAIT OF DWIGHT MOODY. *By Paul D. Moody.* Little, Brown and Co., Boston, Mass. 210 pages. $1.75. Paul D. Moody, at present President of Middlebury College, is the youngest son of the great evangelist. His father died when he was still a student in Yale. He is dissatisfied with all the extant biographies of his father, though he recognizes the value of the biography by his brother (regarded as the best). The words of Henry Drummond, he says, are still true: "No public man is less understood, especially by the thinking world, than D. L. Moody." He attempts in this book to give no new biography, no complete picture, only a series of informal snapshots taken through the lens of a boy's eyes. "If his figure moves a little more out of the mist I shall be satisfied," he declares. It is a charming little book, meaty with anecdote, all new except that which is written for the sake of continuity or elucidation, a revealing portrait of one of the greatest Christian figures as seen through the eyes of a boy, a book which lovers of Moody will wish to add to their collection. The closing chapter, "In Retrospect," emphasizes two things among others: first, Moody's capacity for growth. Paul Moody never knew the Moody of the early days, "crazy Moody," as he was called, who pressed every casual stranger to accept Jesus as his Savior. In his later life "he knew it was no use attempting questions of this sort until confidence and affection had been won." Second, his tolerance. Though he accepted most of the doctrines now regarded as fundamentalist, Paul Moody

points out that "from some of these doctrines he moved away imperceptibly and perhaps unconsciously in his thought and his actions." He insists that he was no separatist and was totally different in spirit from the "Old Guard," men "who were forever nagging at my father for some of his dangerous friends." E. T. T.

IT OCCURRED TO ME. AN AUTOBIOGRAPHY. *By Muriel Lester.* Harper & Brothers, New York. 268 pages. $2.00. The publishers, in a brief statement on the book cover, have fittingly portrayed the character and life of Muriel Lester as she herself has so interestingly described it in this volume. She is "The founder of Kingsley Hall, friend and neighbor of London's East End, leader in social causes, friend of Gandhi, ambassador of world good-will." Muriel Lester is an English woman of culture and position who has sacrificed much for the cause of the underprivileged. She has visited many countries in the interest of international good-will, including several trips to the United States and Canada. She joined the Preaching Mission in Montana and served thus for a period of time. She is a Christian and a Socialist. I commend her autobiography as both interesting and challenging. P. H. C.

CONGO PAST AND PRESENT. *By Alfred R. Stonelake.* World Dominion Press. 191 pages. $1.50. This book is a veritable mine of information. It has a map of the whole Congo with the stations of all missions working there (43 in all) on it. It has twelve appendices with complete and up to date statistics of all work in the Congo, including the Roman Catholics. These alone are worth the price of the book. The ten chapters which make up the body of the book deal with just about everything that one would care to know. All in all it is the best book on the Congo that I have ever read. Though the author is a British subject he goes out of his way a number of times to point to the work of the Southern Presbyterians there as a model for all others. C. H. P.

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD. *By Hendrik Kraemer,* Harper & Bros., New York. 455 pages. $3.00. The author of this book is a professor in the University of Leyden. The book was written at the express request of the International Missionary Council. It will serve as a background for all the discussions at the world conference at Madras. It deals fundamentally with the whole evangelical outlook. It is a major contribution to the church's rediscovery of itself and its prime function in the world, namely, witness-bearing. We had before this books purporting to rethink missions or to give a new theology for missions. They did neither. Here is one that does. In all probability it will supply the principles upon which missions will operate for the next generation. I venture to call this a "must" book for every minister who wishes to understand the cataclysmic changes taking place across the world. It is much more than another book on missions. It a Christian apologetic of the first order. C. H. P.

PRACTICAL THEOLOGY.

VARIETIES OF CHRISTIAN EXPERIENCE. *By Sv. Norborg, Ph. D.,* Lecturer in Philosophy, University of Minnesota. Augsburg Publishing House, Minneapolis, Minnesota. 1937. 289 pages. This book, in title so like James' Gifford Lectures, in content and treatment so far asunder from it, presents a fresh approach to the pschology of religion. It is significant that Dr. Norborg calls his lectures Varieties of *Christian* rather than Religious Experience. He contends with crescent force of argument that Christian experience is unique and should not be considered as a species of *religious* experience. It is not mystical experience which is common to Christian and pagan religions. The distinction between the reality-experience of the mystic and the conversion-experience of the Christian is absolute. The former may prelude the latter, but alone it is a mere *conversion marquée,* to borrow a term from Pascal. By Christian experience in these lectures the author means that experience which a Christian has in conversion. This is what is unique, and its uniqueness consists in the indispensable and fundamental place of the Holy Scriptures in this experience as its *conditio sine qua non.* It seems strange to the author that James never perceived this, although in the cases which he reports "we find that this uniqueness is distinctly proved and certified. These persons were converted because of a word, a message, a greeting. We find that they all testify to the constitutive importance of this word," . . . . "a clear *me*-experience, motivated by an extra-subjective entity called 'the righteousness of Christ,' without which no conversion and assurance would have taken place."

A careful analysis of all the cases of true Christian conversion reveals, the author thinks, the fact that "there does not exist a single case of 'instantaneous' conversion." The author insists that a psychological description of a Christian conversion shows that it often is preceded by a reality-experience of God and followed by a period of resistance. "The Christian conversions, therefore, which in some cases are seemingly 'instantaneous' may show themselves to be more complicated than the Methodist psychology of the Starbuck school ever knew."

The whole argument is not speculative but rests upon a large variety of cases, rigorously analyzed. It will therefore appeal to a mind trained in scientific method.

While the central theme of these lectures is the conversion experience of the Christian man, one will find other but allied subjects discussed. The author is acquainted with the whole field of the psychology of religion and the practice of psychiatry. He believes that one of the important functions of a pastor is the care of souls, and in order the better to discharge his duties he should be versed in modern psychiatry. In reading this book I am impressed with the combination of two qualities not often found in the same man. Here is a man who is at once a learned theologian and a scientific psychologist. For this very reason it may be that his wide and recondite knowledge of theology may not be acceptable to the exclusively

scientific man and the fact that he is so finished a scientist may cause him to be looked at askance by theologians.

I receive many letters asking me to recommend a "Christian psychology," the writers meaning, in most cases, a psychology written by a Christian man whose chief interest is to reveal to his readers the application of psychology to the problems of the Christian life. To all future inquirers I shall, unhesitating, suggest Norborg's *Varieties of Christian Experience.*

F. H.

AN INTRODUCTION TO PASTORAL THEOLOGY. *By Henry Balmforth, Lindsay Dewar, Cyril E. Hudson, Edmund W. Sara.* The Macmillan Co., New York. 306 pages. $3.50. This is a modern and deep-going book, as you would expect from the authors whose names are familiar to us from the other books they have written. Dewar and Hudson's *Psychology for Religious Workers,* upon which they draw for this book, is very satisfactory. The new book is divided into three parts; one theoretical, two practical. Part One, "The Christian Ideal," discusses the objectives of the pastor's ("priest" to them) work and deals illuminatingly with such subjects as "The Church," "The Means of Grace," "Sin and Forgiveness." Such a study as they make of sin is particularly needed by the minister today.

The second section, which considers "The Priest's Ministry to the Individual," is concerned chiefly with the meaning of confesssion and the problems involved in hearing confessions. While the approach is from the viewpoint of the Anglican Church, and a good deal is said about "absolution" and "penance" which is foreign to our way of thinking, there is much in what they say that would be helpful to any minister.

The third division, on "The Treatment of Special Cases," presents the work of the pastor from the standpoint of mental hygiene. The simpler mental mechanisms are described and suggestions given that would enable the pastor to be of help in preventing or curing them. Then the more serious abnormalities are classified and their symptoms indicated so that the pastor may recognize these diseases in their incipiency and refer the sufferer to a psychiatrist. The discussion is very sane. The authors make use of the work of Freud and Adler, but by no means call them master. They are sure that the minister must have knowledge in this field, and training; but they are equally sure that he should not attempt that which is beyond his ability and that his relationship to the physician and psychiatrist should invariably be one of cooperation and not substitution. On the other hand, they are certain that the minister through the Christian Religion, and his own faith, has a definite contribution to make to the treatment of mental illness which the non-ministerial practitioner should welcome. This is a valuable book because its authors have a thorough knowledge of their field from years of study and experience. All of them are "Examining Chaplains." I found myself longing for a carefully selected bibiography, which they could have prepared so well.

W. T. T.

EVANGELISM AND THE LAITY. *By H. A. Jones.* Student Christian Movement Press, London; The Macmillan Co., New York. 125 pages. $1.25. The Church of England is convinced of the necessity of adult education for its members and to this end is preparing "The Diocesan Series." One volume is to be issued each year "for personal reading and for use in discussion groups." Questions which will serve to stimulate and guide thinking and discussion are to be printed in the back of each book. I have seldom read a richer or more satisfying book than this one, the second in the above series. It begins with a remarkably clear analysis of present day conditions which make the work of the Church more difficult yet which through the needs they have created in the human heart furnish the Christian group a great opportunity. For, as the author shows so well, these needs can be met only by our Gospel properly understood and presented.

While, to Dr. Jones, evangelism deals with the whole man and the whole social order, he centers it in man's deepest need—fellowship with God. The last chapter is therefore properly on worship. All the way through he maintains a proper balance between education and evangelism, the personal and the social gospel. The book makes plain the fact that evangelism is not the business of the minister only; it is the duty of every Christian to be an evangelist. It is made equally clear that the Christian's best apologetic and appeal is his own life. He must have a real understanding of the meaning of his gospel and he must live out its implications. The Cross is at the heart of the writer's thinking and its summons is to the dedication of the will and a life that is unselfish and sacrificial in all of its relationships. It would be a joy to any minister to study this book with a small group of earnest people. W. T. T.

RESOURCES FOR LIVING: A PLAIN-MAN'S PHILOSOPHY. *By Gaius Glenn Atkins.* Harper and Brothers, New York and London. 254 plus xviii pages. $2.50. This is a rich and meaty book. It is the sort of book to which one turns again and again. It contains the wisdom-about-life of one of America's most distinguished preachers. Dr. Atkins discusses sincerely and penetratingly the major resources for living—work, fellowship, love, play, religion, suffering these and kindred commonplaces of life. Fourteen chapters there are, each discussing some aspect of the major theme, with such fascinating titles as "Haunted Houses' (inheritance); "One Bundle" (fellowship); "The Kingdom of the Mind;" "Church Bells;" "Body and Self Incorporated." Each chapter is stimulating, shot through with scintillating insights and gripping phrases and telling quotations. The sub-title is a queer conceit—"A Plain-Man's Philosophy." No plain-man could have written this book, though by careful reading a plain-man can understand it and learn from it.

A few sentences will indicate the stimulation the book affords: "No man should be asked to be content with insecurity and poverty, or even with the state in which God has placed him, as the prayer book piously puts it; at least until it becomes quite clear that God has placed him there and

not the social order by which the squire and vicar profit." "The most self-deceiving of all egotisms is that egotism which believes itself to be administering the only true church, or teaching the only orthodox doctrine, or preaching the only saving gospel; its authority is none the less adamant because it clothes its pride in soft ecclesiastical raiment and buttresses its power with a prayer." "The spirit of any age is a massive and potent thing and always to be reckoned with, but its sources are within our own spirits. It has no power to subdue us to its spell if we refuse to be conquered." "Right and wrong are not alone preachers' words or moralists' words. They are life's words, the ultimate edicts of all experience."

The book has its defects. Few of our ministers will be pleased with some of the remarks concerning the stories in Genesis three. His explication of Paul's use of the term "flesh" is hardly fair to Paul. The book would be improved by a good index and by giving the sources of the quotations. There are several typographical errors. The style is beautiful —so beautiful that at times it tends to obscure the thought. But despite these minor defects, it is a great book. If you liked Carrel's *Man the Unknown* or Cabot's *What Men Live By,* you will probably want to buy, read, mark and re-read this book. H. G. G.

THE CHURCH VICTORIOUS. *By Horace Crotty, D. D.* Longmans, Green and Co., New York. 118 pages. If you want a little book with a big challenge, giving a thoughtful picture of the world forces opposing the church today, with Christian optimism shining through every page, read this book. It is one of the meatiest and most encouraging books we have read in a long time. The author says that if there be one thing which faithful ministers and laity need today. it is encouragment. He gives just this. Moreover this encouragement is not given without a knowledge of the "complex chaos" of a world "preparing for new wars, while it is still searching for the graves of the victims of the last one." Bishop Crotty sees big and thinks high. He knows the world of men and he exalts the church in this world. "The Church is the Voice and home of the Eternal Spirit and not a walking encyclopedia of worldly wisdom." All through the volume the author holds up the church as divinely founded. Therefore it can have no thought of compromise with the state, secularism or the like. The fields of conquest for the Church Victorious include lost types of men, lost groups, lost kingdoms—finance and industry, education and art, science and nationalism. Man is ever the center of victory. "The source and certainty of victory is and must be God." Pungent and arresting sentences abound in the book, so that once you start you go through to the end and see the Church Victorious. "The world wins every battle, except the last one. And the Church will lose every battle—save the last." S. J. L. C.

WHAT IS A LIVING CHURCH? *By J. S. Whale.* Harper & Brothers, New York. 210 pages. 90c. This is a very timely book. It is an expansion of some lectures given at Northfield last summer at the Council on Evangelism. While it is not a missionary book, the topics treated are to be the basis of study and consideration by the delegates to the Inter-

national Missionary Council this fall in India. In five challenging chapters Dr. Whale discusses the meaning of A World-Wide Church, A Believing Church, A Worshipping Church, A Witnessing Church, A Church in Action, and adds an Epilogue: A Sanctified Church. Some discussion material is to be found in the Appendix on the topics treated by the author. The book is thought-provoking and will be found interesting and profitable. Dr. J. R. Mott says, "This book is one of the most timely and vital works which have appeared for many a day on the functions of the Christian Church." D. T. C.

SOME PROBLEMS OF LIFE. *By Rufus M. Jones.* Cokesbury Press, Nashville, Tenn. 214 pages. $2.00. This volume is the text of the Cole lectures delivered at Vanderbilt University in 1936. The author was for forty-three years professor of Philosophy at Haverford College. These lectures are, to use Dr. Jones' own words, "the fruit of a whole life of study, or reading, and of gestation." This book is timely. It stresses the values of human personality in an age of materialism. The conception of man which reduces him to a "a biological status" is shown to be wholly inadequate, and man's transcendent spiritual estate is vigorously and ably proclaimed. The book is not technical. It handles profound truths but is written in a simple, readable style. There are flashes of humor and many practical suggestions as to how to deal helpfully with people. W. M. E., Jr.

THE CASE FOR DEMOCRACY. *By Ordway Tead.* Association Press. New York. 1938. 120 pages. $1.25. Some of the best books coming out today are small ones. The significance of this one is far greater than the number of its pages would indicate. Its thesis is the familiar one that while we have a large amount of political democracy today we cannot have real democracy until our economic conditions provide greater freedom and minister more largely to the common good. What is new in the book is the carefulness and sanity of its analysis of the change of view needed and of the closeness of the relationship between Christian principles and democratic ideals. After the development of this thesis the last half of the book goes on to point out some of the methods by which production and distribution can be democratized. The author is conservative. No one line of advance will answer all the needs. Certainly the steps he outlines are those which should be tried before and lest we are forced to more radical changes in our national structure. He writes primarily for business men who are awake to the need of changes, who feel the obligations of Christian principles and democratic ideals and who are willing to think and to use their influence. For that very reason the book is first class reading for any minister. J. J. M.

WORLD CHAOS OR WORLD CHRISTIANITY. *By Henry Smith Leiper.* Willett, Clark & Co., Chicago. 181 pages. $1.50. The sub-title of this book is "A Popular Interpretation of Oxford and Edinburgh 1937." Dr. Leiper, the Executive Secretary of the Universal Christian Council, who did so much in organizing the American delegation for the two great ecumenical conferences of last summer, has written his interpretation of

the two conferences while still under their magic spell. One who wishes to study the conference reports in detail will need the Official Report of the Oxford Conference by Dr. Oldham and the published reports of the Edinburgh Conference. However, if he desires only to obtain the impressions and interpretations of a man who was in the thick of both of them, the book by Dr. Leiper will serve the purpose admirably.

It was the privilege of this reviewer to attend the Oxford Conference but not the one at Edinburgh. He can state with first hand knowledge that the Oxford Conference has been spendidly and accurately reported. So far as the Edinburgh Conference is concerned, the book makes one feel as if he had actually been in attendance. Everyone who wishes to be in touch with the great world movements in religion today should by all means be familiar with this book by Dr. Leiper. S. R. O.

CHRISTIANITY AND SEX. *By Richard C. Cabot, M. D.* The Macmillan Company, New York. 78 pages. $1.00. Modern books on sex are numerous. Perhaps they are doing more harm than good. Here, however, is a book that is different. With the utmost delicacy this noted physician presents a truly Christian view of the sex relationship. Dr. Cabot takes the position that the physical side of this relationship is a symbol of the spiritual oneness. We read: "The symbolism of affection is great and true, because of the union of spirit and flesh. Yet its meaning is often the hardest of all to see, especially in the most sacred and intimate union of flesh and spirit, in the married life. That is consecrated as all symbols are consecrated, by what they stand for, by what they mean, by what has gone before and by what is to come." Here is another fine paragraph: "Christians should always think of chastity as guidance by a higher affection, and at last by the highest of all affections, the love of love of our Master. The most love-compelling personality, that which has the greatest power in holding us straight, is the personality of Christ." D. H. O.

THY KINGDOM COME—BUT NOT NOW. *By Margaret Slattery.*. Harper & Bros., New York. 225 pages. $1.50. Written in the form of a novel, in faultless English, dealing with all the problems of contemporary life (economics, war, the saloon, unemployment and all the rest) this is such a fascinating book that once opened it is well nigh impossible to lay down. Laymen should be induced to read it. C. H. P.

THE POWER OF GOD. *By Karl Heim.* The Abingdon Press, New York. 159 pages. $1.50. Written by the outstanding theologian in Germany today, this book of sermons is an expression of the earnest, simple faith of its author. It speaks from first to last of a God who is living and active, makes real demands of His creatures and assures the triumph of His Kingdom. The author has a remarkable faculty for introducing common experiences of human life in such a way that the power of God is evident in them. As a straight-forward penetrating call to repentance and faith and as a heartening expresssion, from the midst of trying experiences, of belief in the ultimate triumph of the Kingdom of God, the book is highly commended.

T. E. H.

THE CROSS DESTROYS. *By John Schmidt, B. D.* Zondervan Publishing House, Grand Rapids, Mich. 117 pages. $1.00. The pastor of the Augsburg Lutheran Church, Detroit, to whom we are indebted for the translation into English of several of Dr. Karl Heim's books, has given us a series of nine sermons dealing with the Cross, from a rather unusual angle, in this book. The subjects of the sermons are: The Cross Destroys Indifference, Loneliness, Selfishness, Race Antagonism, Sin, False Religion, Sentimentalism, Idealism, and an Easter sermon, The Cross Destroys Death. Written with all the warm evangelicalism of so many of our Lutheran brethren, the sermons in this book radiate triumphant Christian faith, redirecting our attention to what the Cross saves us *from* as well as all it saves us *to*. Well illustrated, forcefully presented and conclusive in argument, these sermons will strike sparks from the mind of the busy pastor. J. A.

GOD-CONTROLLED LIVES. *By Sverre Norborg, Ph. D.,* author of *Varieties of Christian Experience,* etc. Augsburg Publishing House, Minneapolis, Minn. 150 pages. $1.00. This is just the kind of book one enjoys reading and reading again and again. It is in a sense a collection of nine sermons, but such sermons they are! They are not cast in the common mold of homilies but are a series of pictures of New Testament men and women as they come under the magnetic influence of the Master.

The first picture, entitled "A Fisherman," I should prefer to call, A Man with a Boat. One can see Simon Peter standing in the foreground with the boats lying at anchor on Gennesaret, and so vivid is the picture that one sees the fishing boats and senses the tang of the sea. The other scenes in order of arrangement are: "A Tax Collector," "A Father (Jairus)," "A Rich Man," "A Scholar" (refreshing view of Nicodemus); "A Paralytic" (that anonymous sufferer with no friend to help him, lying at the pool of Bethesda); "A Woman" (that nameless sinner against purity); "A Robber" (known to us as the penitent thief on the cross); and, "A Skeptic" (Thomas, the apostle). In each of these pictures stands the person of Jesus giving meaning and unity to the collection. The book, in the language of the Preface is written, "for every-day people such as He conversed with in the days of His flesh. The actuality lies in questions such as these: What has the story of the fisherman to say to fisherman and farmers and laborers today? And the story of the tax collector to office workers, polititians and business people? And the stories of the scholar and the skeptic to the educated and the intelligentsia? And the story of the father to modern parents? And the stories of the woman and the robber to all of us?"

F. H.

WHAT HAPPENED AT PENTECOST. *By H. J. Wotherspoon.* T. & T. Clark, Edinburgh. 183 pages. $2.50. Six of the seventeen chapters of this book are given over to a study of Penecost. The others are papers and lectures delivered before various groups and conferences of religious leaders. Some of the other subjects are The Trinity, (two chapters), The Fact and The Doctrine, Worship, The Church as an Ethical Society, The Use of Sign and Symbol in Worship, Personal Prayer, Common Prayer,

Sacramental Prayer. The fact that "they are printed now as they were delivered" gives them a strange warmth of personality. Perhaps the outstanding characteristic of the volume is its reverent and scholarly fulness. "If Dr. Wotherspoon always seemed to speak out of fulness that was a continual marvel, it was because he had always been unsparing of labor to fill his mind and inner spirit." It is one of those books from a Scottish divine that makes every page well worth reading. The author passed to his eternal reward in 1930. S. J. L. C.

THE TEMPLE IN THE HEART. *By James Reid.* Cokesbury Press, Nashville, Tenn. 330 pages. $2.00. One feels that one has almost met the author after reading these brief and most attractively presented meditations. There is a distinct freshness and suggestiveness in Dr. Reid's method of thought and expression. His meditations are general, with two series, one "The Words from the Cross" and the other "The Lord's Prayer." One experiences disappointment in Dr. Reid's treatment of Calvary, not so much in what he says as in what he fails to say. The humanizing of the cross-agony also leaves much to be desired. There is much quotable material and usable illustrations in the book and it is pleasing and readable.

S. M. G.

LIVING IN TENTS. *By Walter Ernest Gibson.* Broadman Press, Nashville, Tenn. 149 pages. $1.00. The charm of this book of sermons is its simplicity. It is not above the head of the average reader. Dr. Gibson is a truly gospel preacher, has something to say and puts it in language that the common people understand. In a materialistic age like ours, this series of sermons is most timely. The book will be wonderfully fine for daily family reading, will stimulate the growth of Christians and will afford helpful material for ministers. It consists of a series of nineteen sermons from "Living in Tents" to "Assurance of Immortality." After reading these sermons one can understand why Dr. Gibson is still the beloved and efficient pastor of the Broadus Memorial Baptist Church, Richmond, Va., after a ministry of twenty-five years in that parish. There is a charm and beauty about these gospel messages which is dynamic and unique. The one sermon on "Living in Tents" is alone worth the price of the book. Dr. Gibson's beautiful life and character are reflected throughout the pages of his book. The writer would highly commend these sermons to Christian people of all denominations. W. E. H.

MEDITATIONS IN SEASON. *By Herbert Wallace Schneider.* Oxford University Press, New York. 83 pages. $1.50. Dr. Schneider is Professor of Religion at Columbia University and editor of the Journal of Philosophy. His little book is a philosopher's meditation on the great seasons of the church and on the great themes of the Christian faith. It is not easy to classify. In general his philosophy is conservative. Certainly it is closely akin to Calvinism, with an emphasis on the glory of God and a clear recognition of communal guilt. There is an acceptance of Christian dogma, but in a philosopher's way that will not always seem adequate to

the orthodox theologian. But for those who are not particularly concerned to classify the book or to agree with all its implications the book presents great insights into the meaning of Christianity that make it worth reading and pondering carefully. J. J. M.

A CALL TO PRAYER. *By Vivian Ahrendt,* The Warner Press, Anderson, Ind. 158 pages. $1.00. The subjects treated by this author are those that we meet in our daily round and the author's brief, crisp messages leave a clear impression and often bring us up short. The book is rife with a wide range of quoted material and is very rich in illustrations. Some of the subjects covered are "Christian Speech," "The Blessing of Adversity," "Anxious Christians," "Radiant Christians," "Overcoming Temptation." Apt and beautiful poems punctuate the chapters' movements and often mark their climax. This collection of brief messages offers excellent material for devotional messages and are strong guides into the deeper spiritual experiences of the Faith. The book is very readable and should prove profitable to pastors and Christian leaders. S. M. G.

CHRISTIAN PRAYER. *By W. Arndt.* Concordia Publishing House, St. Louis, Mo. 67 pages. Nothing is more essential to the welfare of the church, in this present age than to learn the secret of prevailing prayer! Any contribution to the study of prayer should be welcomed. Originally delivered as an essay before certain conventions of the Evangelical Lutheran Synod, at the insistence of his auditors, the author, a Professor at Concordia Seminary in St. Louis, has permitted its publication. In a series of twenty-four propositions, the author, briefly but pointedly, treats the entire range of the subject of Christian Prayer from a distinctly Lutheran point of view. Presbyterians would not agree with him in his assertion that prayer is not a means of grace. Members of a certain fraternity would take exception to strictures against their organization which seem to be uncalled for. That a Lutheran and a Methodist could not have "prayer-fellowship" because the latter is an "adherent to false doctrine," since he does not believe in consubstantiation, and that a barrier to "prayer-fellowship" is created by adherence to Baptist principles, seems to us an extremely narrow view to take in these days of greater cooperation among Christian bodies. In meeting current objections to the efficacy of prayer, Dr. Arndt is at his best. His illustrations of answered prayer in the lives of Luther, Francke and Mueller are stimulating to prayer and faith. As a whole this is a very helpful little book. J. A.

THE LORD'S PRAYER AND THE CHRISTIAN LIFE. *By Martin Graebner.* Concordia Publishing House, St. Louis. 74 pages. 75c. This is a unique book on the Lord's Prayer. The author takes the position that "this prayer is therefore intended, not for universal use, but for those who are truly God's children." The author divides his study of the Prayer into the following divisions: Introduction, the Seven Petitions (each separately treated) and the Conclusion. The author quotes freeely from Martin Luther and the catechism and then expounds the meaning of these quotations. The book is

very suggestive and would be helpful in the preparation of a series of sermons or studies on the Lord's Prayer. D. T. C.

A SHEPHERD REMEMBERS. *By Leslie D. Weatherhead.* The Abingdon Press, New York. 170 pages. $2.00. A study of the Twenty-Third Psalm. Suitable for devotional reading or class room study. The author has brought to task not only his usual fresh, attractive style and his sane psychological insights but also a wealth of shepherd lore, including a good deal that does commonly appear in discussions of this psalm. With exegetical fidelity Weatherhead endeavors to show how naturally the psalmist's spiritual experiences linked themselves with his shepherd memories and how expressive both are of our own deepest needs and most hallowed hours. A book which is likely to lead its readers into a hopeful searching of soul and a quiet deepening of assurance. T. E. H.

THE BATTLE OF CONSCIENCE. *By J. Kromolicki.* Meador Publishing Company. Boston, Mass. 1938. 154 pages. $1.50. The author of this fascinating historical tale is a parish priest in Minnesota. The appearance of the book is unfortunately marred by too frequent typographical errors. But the story is worth the telling and the message is plain from the title. The heroine is an attractive Roman girl from a patrician family. She is lavished with care and affection but there is an aching void in her heart that is not satisfied by an adoring father or a handsome lover. She does not believe in the gods of Greece and Rome but she is touched by human need and she is sadly shocked when she discovers the greed and duplicity of her father. But one day a change comes to her life when she meets a plebian but pious Christian widow, who is having great difficulties, mainly brought on by Helen's father. Then follows the batttle with conscience as she is torn between loyalty for her father and the natural desire for all that his wealth and the wealth of her lover can offer her placed over against her conscience that tells her that there is something better and finer. She soon discovers that that "something" is Someone—the Risen Christ. There is is a love story interwoven as she finds herself being loved by and loving the son of the Christian widow. However this is merely incidental to the real struggle growing out of the opposition of a bigoted father and the importunities of a pagan suitor and her conscience that leads her finally by the grace of God to choose to follow Jesus Christ. She dies a martyr's death for Him. This is not great literature but it has a great theme and it is well handled and it leaves one with the feeling again that "Thou hast the words of eternal life." J. A.

THE ESSENTIALS OF AN EFFECTIVE MINISTRY. *By H. A. Boaz.* Cokesbury Press, Nashville, Tenn. 137 pages. $1.00. This volume consists of five lectures on Preaching and a sermon by the author. The lectures discuss the necessity of religious experience, a divine call, thorough preparation, the shepherd's heart and preaching ability. Bishop Boaz has a style which makes the reading of these lectures a pleasurable as well as profitable

experience. The book should be especially helpful to younger ministers, but older ones will enjoy having their memories refreshed by the great principles of Homiletics illustrated and brought up to date by anecdotes and experiences from the life of a successful Bishop of the Methodist Episcopal Church, South. B. R. L., Jr.

PREACHING. *By G. Campbell Morgan.* Fleming H. Revell Company, New York. 90 pages. $1.00. The sub-title of this exceedingly practical book is "Preparation for Expository Preaching." Although I had looked for a good discussion of preaching from the pen of one who is recognized as one of the greatest preachers of our day, yet I was surprised at the valuable material which this small volume contained and the very attractive way in which it is written. Perhaps this is in part because I find myself in agreement with the author in practically all of his conclusions. Dr. Morgan both states in an arresting manner the great principles of effective preaching and pointedly illustrates the same. I know of no book of such small compass that so emphatically sets forth the essentials of the sermon. B. R. L., Jr.

THE PREACHER OF TODAY. *By John A. Morrison.* The Warner Press, Anderson, Ind. 136 pages. Whereas the books by Bishop Boaz and Dr. Morgan deal almost exclusively with preaching, Dr. Morrison's book contains in it many suggestions bearing upon other aspects of the minister's life and work. For instance, he has one chapter on the Queen of the Parsonage. The style is more casual and conversational than that of the other two books just reviewed and deals with the theme in a more general way. It consists of simple, practical advice and is more inspirational than instructive. B. R. L., Jr.

THE FINE ART OF PREACHING. *By Andrew Watterson Blackwood.* The Macmillan Company, New York. 168 pages. $1.75. Dr. Blackwood's book is a more meaty and careful treatise than any of the other three just reviewed. He traces Bible preaching from Moses' great address in Deuteronomy through the Prophets to Jesus. Many of the chapters have prologues which consists of excerpts gleaned from various ancient and modern writers. One is amazed at the number of quotations which the author has included in his book and the references to other books which are not actually quoted. Both Dr. Blackwood and Dr. Morgan illustrate the principles which they are trying to inculcate, Dr. Morgan most frequently using his own notes or sermons and Dr. Blackwood utilizing more fully the sermons of outstanding preachers like Phillips Brooks, who seems to be one of his favorites. The other three books reviewed can be read easily. This one affords opportunity for more genuine study. It makes one long to examine sermons and homiletical literature and practice what the author advises about preparing material, arranging it in orderly fashion and writing it with a style that speaks to head and heart. B. R. L., Jr.